

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXVI, No. 20
WHOLE No. 909

February 26, 1927

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—Almost at the same time that the Senate, on February 9, defeated by a vote of 59 to 30 a proposal to rescind our reservations to the World Court, the news arrived that Great Britain had informed the League of Nations in substance that it could not accept them, particularly the fifth, on advisory opinions. This is in accord with the document published at Geneva last year, in which all the nations there represented expressed their reluctance to accept these reservations. Since in his speech at Kansas City the President had declared that he would not submit the matter to the Senate again unless all our reservations were accepted without change, it was commonly asserted on all sides that the issue is dead in this country. It was predicted that the pacifist groups would begin work for the abolition of the reservations. Public opinion, however, seemed solidly against any such action on the ground that the World Court is not an independent judicial tribunal but subject to the League of Nations.

On February 10, President Coolidge sent a suggestion to Great Britain, Japan and Italy that they, with this country, agree to consider separately in the next month's Geneva conference the question of reduction of naval forces. The President's suggestion has to do with those naval vessels not limited by the Washington Conference of 1922,

**Disarmament
Conference**

namely, cruisers, destroyers and submarines. At the same time, the President advised both Houses of Congress of his action and urged the point that the world is again engaged in a naval race with regard to smaller warships. The President suggests the familiar ratio of 5-5-3 for Great Britain, the United States and Japan, and suggests that the ratio governing French and Italian naval armament might be left to discussion at the conference. The reception given to this proposal, in spite of the President's outspoken confidence, was not very encouraging. Great Britain and Japan gave qualified assent, but on February 15, Foreign Minister Briand sent a courteous but definite refusal of the suggestion. Italy followed France. The reasons given, however, by M. Briand were immediately interpreted in Washington as affecting not the substance of the proposal but the method by which it was to be effected. This point, according to Washington, could be easily cleared up. The French objected to adding another conference to the Geneva one and it was explained in Washington that the President did not intend to do this. This is in line with our general policy of recognizing the League and dealing with it as we would with any foreign nation or group of nations without actually forming part of that group.

On February 11, the McNary-Haugen Farm Relief Bill passed the Senate by a vote of 47 to 39. This ended in that body a long fight on the part of middle-western politicians to bring government finance to control surplus farm products, market them abroad and by this control to fix domestic prices at a figure satisfactory to the farmers. It was expected that the President would veto the bill, and this expectation was strengthened by the size of the vote which indicated that it would be fairly impossible to pass it over the veto by a two-thirds vote. It was further confirmed by a letter of Secretary Mellon to the House, in which he outlined his views on the bill. Mr. Mellon's objections only had to do with its practical workings and may be summed up under two heads, that it will be very costly, and impossible. The House passed the bill by a vote of 214 to 178.

**Farm Bill
Passes**

China.—The civil war took a new turn when as head of the northern allied forces, Marshal Chang Tso-lin, initiated a movement to hurl back the Cantonese on their northward march toward Peking. Announcing his determination to retake Hankow which since its capture last August from General Wu Pei-fu has been used by the

**Military
Movements**

Cantonese as their Central-China base of operations, the Manchurian Dictator informed Wu that his armies intended passing through his Honan Province and asked his cooperation, intimating however that he would brook no opposition. It will be recalled that last April Wu was the ally of Chang when their combined efforts were victorious against the Kuominchun, the National People's Army of the Peking Government. Chang now charges that Wu not only failed to act against the enemy which in August wrested nearly all of Central China from his rule, but has also balked his own efforts to oppose them. Wu lost control of Hankow and the Yangtse territory largely because of insubordination in his own ranks. Wu gave no indication whether he would oppose or cooperate with Chang in his new move. However he will be forced to declare himself one way or the other as his army stands in the path of the converging northern and southern troops. The Cantonese concentrated all their forces at or near Hankow and were prepared for the serious conflict for which the stage seemed set. Meanwhile it was reported that in the east the army of Feng Yu-shiang, the "Christian General" was operating with wandering Kuominchun troops deposed from Peking last spring by the combined efforts of Chang and Wu Pei-fu. They were said to be well-armed and aided from Russian sources. It was surmised that they would form a junction with the Cantonese. On the other hand Marshal Sun Chuan-fang's forces continued in the Chekiang Province cutting off the approach of the Cantonese toward Shanghai. Newspaper dispatches on February 17, stated that they suffered a serious defeat in an engagement with the Nationalist army at Hangkow.

While the various armies were thus concentrating for an apparently decisive struggle the British negotiations between the Cantonese Foreign Minister Chen and Mr.

The
British
Negotiations

Owen O'Malley, British Chargé d'Affaires came to a sudden halt for the second time. It was stated that a new situation had arisen necessitating references to the British Foreign Office. Despite a positive declaration by Chen that there was no rupture in the negotiations, the prevalent belief was that a serious hitch had occurred which would entirely prevent the signing of the agreement. The agreement would have yielded administrative control of the Hankow concessions to the Nationalist Government, Great Britain retaining certain privileges calculated to safeguard her nationals. The Northern Chinese Government at Peking practically rejected the British overtures on the ground that the proposals made were too vague and indefinite to be satisfactory.

Though nothing official was published, opposition to Secretary Kellogg's proposal for the neutralization of the Shanghai international settlement came both from the

Kellogg's
Proposal
Opposed

Cantonese and from Peking. Speaking for the former, Foreign Minister Chen indicated that the Nationalists were not in sympathy with the proposal as affording potential ma-

terial assistance to Sun, since it would release the troops he had there for activities elsewhere. Sun's opposition at Peking was attributed to the fact that he resented the proposal as intimating that he was not able to control the Shanghai area.

Czecho-Slovakia.—The condition of Catholics improved. M. Hodza, Minister of Education, although a Protestant, gave practical evidence of his purpose to stop anti-Catholic propaganda in the schools. He further showed himself to be a warm supporter of an understanding with the Holy See, through which he seeks the unification of the country. Negotiations with the Vatican were in fact progressing satisfactorily in spite of the official denial of Foreign Minister Benes that negotiations for a Concordat were under way with the Vatican. The name of the agreement is of no consequence. In Carpathian Ruthenia the violent persecution of the Uniats subsided, but seven Uniat churches remained in the hands of the Orthodox and a zealous Basilian missionary was expelled without cause from the country by the civic Administration of Carpathian Ruthenia, while large grants were at the same time given to the Orthodox Serbian Bishop.

France.—Negotiations were begun in Paris on February 9, with regard to the Spanish claims concerning Tangier. The whole district of Tangier, an area of 200 miles, appeared to be involved. The Spanish minimum program included the substitution of a Spanish for the present French administrator of the district after 1930, replacing the French police by Spaniards and the substitution of the authority of the Kalif of Tetuan for that of the Sultan. Spain however was believed in Paris to seek further aims: to try to obtain a complete revision of the 1923 agreement (which was never ratified by Italy and the United States) in a manner amounting to practical abolition of the international status of the district and the substitution of Spanish for international control.

Germany.—In his report before the Reichstag on the investigation conducted by himself into the alleged guilt of the Nationalist Minister Keudell, in connection with the Kapp *putsch* of 1920, Chancellor Marx completely exonerated the new Cabinet member. Similarly his conduct during the Custrin *putsch* in 1923 and also in connection with the alleged harboring of militaristic organizations on his farm, was declared to be blameless. The Catholic Centrists pronounced their accord with these findings and their agreement with the present Cabinet. Dr. Marx stated that his investigations into the Socialist charges had been "absolutely impartial." Herr Keudell himself assured the Reichstag that he would loyally support the Constitution. Motion of a lack-of-confidence vote and efforts to prolong the debate on the part of the Reds were

Nationalist
Minister
Exonerated

therefore futile, since the Government was assured of a safe majority vote in its favor. The Centrists promised support to the Cabinet just as long as their foreign politics and their projects for internal reforms were not thwarted. Ex-Chancellor Wirth was the only Centrist who continued his opposition.

The expulsion of four German railroad men from Polish upper Silesia accompanied by reports of large numbers of other victims of Polish expulsion definitely terminated the German-Polish trade negotiations at Berlin. Polish statesmen defended the expulsion of the railroad men on the plea that their passport permission had elapsed, while they blamed the introduction of the Nationalists into the Cabinet for the rupture of trade negotiations. To the latter accusation the Reich responded that Nationalists are not heading any of the three Ministries dealing with trade treaties and that no progress could be made in the trade draft owing to the Polish refusal to compromise any point. Germany insists that the domiciliary rights of Germans in Poland must be recognized before negotiations can be resumed.

Ireland.—For the past six months, the question of the impending general election has been agitating the country. Within the past few weeks, the preparations for the campaign have been intensified since it is estimated that the dissolution of Parliament is to be announced as soon as the budget has been disposed of. The two chief contending forces in the election are the Ministerialist Party and the Fianna Fail headed by Mr. De Valera. The several other groups who have accepted the Treaty but are in opposition to the Government have not obtained much public support. Mr. De Valera has been actively engaged in organizing branches of his followers throughout the country, but, according to our correspondent, the full strength of his movement cannot even be estimated until it is put to the test of the ballot. The Government, as stated by Kevin O'Higgins in a recent address, "would go before the people simply on the record of their legislative and administrative achievements." Two events that may exercise a significant influence on the election were the entry of Dan Breen into the Dail and the decision of the public-house owners to oppose the Government because of its support of the Licensing Bill. Dan Breen, famed for his exploits during the Anglo-Irish war, had been elected as a Republican Deputy and had refused to accept the oath required for participation in the Dail. Having complied with Article XVII of the Constitution he was enthusiastically admitted to his seat in the Dail, and took his place as a member of Dr. Magennis' People's Party. His action is regarded as likely to have an effect in withdrawing support from Mr. De Valera. The opposition of the public-house owners to the Government is regarded as of considerable importance. "Not only will it throw great influence in the

scale against Cumann Na n-Gaedheal candidates," writes a correspondent, "but it will also withdraw whatever financial support that political organization has hitherto received from the liquor trade."

Jugoslavia.—On February 13 the entire country was affected by severe earthquakes. Owing to the sparsely settled regions where the tremors were felt most the loss of life did not exceed a hundred persons. The Belgrade seismological station attributed the shocks to a rupture in the bed of the Adriatic, which caused a movement in the three great strata underlying the surface of Herzegovina. On February 15 new and terrific shocks were felt in practically the same region, killing ninety-one persons at Ljubljane in Herzegovina. A small river disappeared.

Mexico.—A report from Mexico City indicated that the economic conditions were in a state of crisis. The Catholic boycott which continued unabated, the unemployment situation aggravated by general shut-downs all over the country, and the cessation of taxes due to the shut-downs had brought the financial and economic situation to an extremity. Ugly rumors of looting of public funds persisted. Government officials protested against what they call the American boycott. Meanwhile, rebel activities continued. Daily attacks were made in the States of Jalisco, Puebla, Guerrero, Vera Cruz, Sonora, Guanajuato, Aguascalientes, Colima and Tabasco. On February 12, Archbishop Orozco, who had been accused of being in rebellion, presented himself to the State Department in Mexico City to disprove the charge.

On February 16, Secretary Kellogg published documents giving the lie to recent statements from Mexico that most of the oil companies had accepted concessions under Mexican law. He stated that but four American companies had submitted and that more than fifty had refused to submit. Those who had not complied produce 70 per cent of Mexico's petroleum and control 90 per cent of the actively-producing oil lands acquired before the Mexican Constitution of 1917. This letter of Mr. Kellogg was everywhere taken as serving notice that our Government had not let up on its pressure against Calles.

Nicaragua.—After the alternate success and defeat of the Liberals reported last week at Chinandega, the city remained in the control of the Conservatives. The local situation however was critical because of the large number of dead and wounded, and because so many were homeless consequent on the destruction under the fire of the Liberals of a dozen blocks of buildings. Great suffering was reported among the people. Meanwhile the Liberals under General Moncada were concentrating near Matagalpa, having taken Muy Muy on their march, and

German-Polish Negotiations

Earthquake Casualties

Election Preparations

Economic Conditions

Oil Situation

Chinandega and Matagalpa

with Managua as their final objective. The Conservative Government at once took measures to reinforce the city which is second only in importance to the capital. Serious fighting was anticipated as the Liberals were known to have plenty of ammunition.

While the military movements were at their height, Rear Admiral Latimer arrived at Puerto Cabezas to confer with Dr. Sacasa, the Liberal leader, having come from Managua after a parley with President Diaz. A rumor that the latter was ready to resign to end the revolution was denied by him through his Foreign Minister Pasos, not however before it had brought an announcement that Sacasa also was prepared to quit providing Diaz also withdrew. Diaz characterized the original report as a misinterpretation of his position. He again emphasized his stand that as long as he remained President he was anxious to have the American marines in Nicaragua and this statement was followed by a report that another contingent was preparing to leave the United States.

Pilsudski's Dramatic Victory **Poland.**—On February 12 the defeat of the Pilsudski Government was confidently predicted owing to the Sejm's open expression of dissatisfaction with the present regime. On February 13, however, it was found that Marshal Pilsudski was apparently not concerned in the slightest about the Sejm's vote, which indicated lack of confidence in four of his Cabinet Ministers. He simply ignored the situation. On February 14 he suddenly made one of his dramatic appearances, in war-stained uniform, and without speaking a single word completely defeated the united opposition of the Sejm. It was one of his most brilliant victories, and the enemies' phalanx was thrown into chaotic rout. The Marshal had not attended a single one of the sessions in which his Ministerial budget was being slashed, cut or entirely rejected. He now strode silently to the Prime Minister's seat, gazed composedly over the House while the final vote was being taken, and when the President of the Sejm announced that the budget bill had passed in its entirety just as the Marshal wished it to be passed, he thanked the President without any show of feeling and departed. Only then the House recovered, but its vote on the budget could not be recalled.

End of the Revolution **Portugal.**—Official notice of the end of the revolution was given by a telegram, dated 1 A. M., signed by the Portuguese Minister of Foreign Affairs, which was received on February 10 at the Portuguese Legation in Paris. The rebels surrendered early that morning in Lisbon, having retreated to the Arsenal for a final stand. The revolt at Oporto began February 3 and was crushed February 8. While the rebels at Oporto were still holding out, about 10:30 on the morning of February 7, some 100 Republican Guards and 500 sailors, accompanied by

a rabble passed along the streets of the capital to the Praça do Brasil, to concentrate with other bodies of people who came there from other directions. Government troops quickly appeared, and at 12:30 the battle began in the streets leading to the Praça. After the arrival of the Government troops from both the south and the north, the Estrella district of Lisbon became a veritable inferno. The cruiser *Carvalho Araujo*, which revolted on February 9, was reduced to silence by Fort Antio do Duque. The rebels were gradually surrounded on three sides by infantry and artillery with the sea as their only escape from the Arsenal. The avenues holding an approach from the north were held so that the rebels could not force a way into the city. The whole rebel force in the neighborhood of Lisbon was believed to be less than 5,000. The casualties of this, the twenty-sixth or twenty-seventh revolution that Portugal has experienced since it became a republic in 1910, are placed at more than 1000 killed and wounded, combatants and non-combatants, while many of the finest public buildings were ruined by shell-fire. Several insurgent leaders were killed.

Both the difficulties as well as the importance of pacification were pointed out by President Carmona in a statement to the members of the Associated Press in Lisbon on February 14. He said that it would be an extremely trying task owing to the social and administrative disorders caused by sixteen years of misgovernment by political parties. He also indicated the true cause of the revolution in the following words:

Constant struggle and revolts between these parties have also created favorable ground for social indiscipline and strenuous propaganda by communistic elements and the Moscow Internationale, especially the working classes and syndicalists. . . . Political parties, anxious to regain their lost prestige have conspired by every means an attack to overthrow the dictatorship, which is loyally supported by the army, so that these parties in organizing revolts at Oporto and Lisbon were obliged to enlist undesirable elements, who would have brought dire disaster to the country if the Government troops had not been victorious.

He also gave assurance that the dictatorship wished to exercise benevolence, and was only a temporary measure until the government of the country could be transferred to competent statesmen.

Next August, at Lausanne in Switzerland, there will be held a religious conference which will command the interest of every Catholic. Thomas Moore will begin a series next week on "The World Conference of Faith and Order" which is sure to be followed with attention by Catholics and Protestants alike.

The discussion started last September by Mary Gordon continues unabated, and next week Mary H. Kennedy and Jo Nichol will present two fresh viewpoints on the burning subject of "Catholic Birth Control."

Other features will be "Hope for the Colleges" by Daniel M. O'Connell, and "The Right to Vote" by John J. Ryan.

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SATURDAY, FEBRUARY 26, 1927

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00

Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Printing Crafts Building, Eighth Avenue and Thirty-third Street,
New York, N. Y., U. S. A.

Telephone: Chickering 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Our Ten Million Laws

AN observer who has worked intelligently in the study of legislation, Mr. William P. Helm, Jr., has written that there are ten million laws in the United States, or about one for every twelve inhabitants. The ten million include all Federal and State statutes and city ordinances, but not, apparently, that vast mass of local and Federal departmental rulings which have all the force of law and little of its sweet reasonableness.

Now no man has read these laws, or ever will, or can. No one man knows so much as their titles. Prominent lawyers confess that the best they can do is keep abreast of the swelling tide of that legislation which waters their special fields, and to trust to reports, digests and encyclopedias for the rest. Until he has had an opportunity of a few hours' consultation with his authorities, not even the highly-trained lawyer feels competent to offer an opinion—although an opinion, complete and apodictical, will be furnished at once by any member of the freshman class in the law school.

Yet society has ever moved onward and upward through the repeal of old laws rather than through new enactments. We have ten million laws, but if our criminal statistics be consulted it would seem that the chief use of a law is that it be broken. With dumb and touching fidelity we have clung for many years to the theory that every evil of whatever sort can be forthwith abolished by act of Congress, the State legislature, or even of the board of aldermen. This theory, more closely examined, reveals a corollary, to wit: that every law works automatically, so that the evil at which it is aimed begins to wane as soon as the President, the Governor, or the Mayor has affixed his signature.

Thus we have ten million laws which no man knows, or can know, and along with them the highest crime-rate of any civilized country in the world. "Law-breaking

has become a national habit," said Senator Reed to a New York gathering some weeks ago. "Yet to enforce our innumerable laws, rules and regulations, a horde of officials, snoopers and spies swarms over the land, so that the average man begins to regard the law as a sword of oppression rather than as a shield of protection."

It is a characteristic of weak governments and weak executives to pile law upon law, and to try to win by force a respect made impossible by their imbecility. The teacher who begins his or her reign with the promulgation of a list of crimes and penalties, deliberately, if unwittingly, invites anarchy. Any office head who centers his attention upon the retribution which he proposes to attach to the misdeeds of his subordinates, will soon discover that, in the words of Sir Boyle Roche, disorder is the order of the day. "Many a man can be led to impose upon himself voluntary restraints which if imposed against his will would stir him to rebellion. And when the State undertakes to set up moral standards, and to indulge itself in volumes of sumptuary legislation, a debauched people will sink yet lower, while a citizenry that is still vigorous will rebel. The sole light that streams through the murk in these once free United States has its source in the fact that millions of upright and public-spirited citizens suffer no compunction whatever in setting at naught certain regulations which have been imposed upon them as "law."

"Many of these regulations are vicious because they are a State-invasion into the realm of morals," said Senator Reed in his New York address. "We seek to do by legislative enactment what belongs to the school, the Church, and the home. We fail because a constable cannot take the place of a priest, nor can the coercion of a police matron be substituted for the precepts of a mother."

Not much need be added, or indeed can be, to this eloquent summation. The police-matron, the constable, the legislator, and the criminal make a curious company. But as we grow in realization of the failure of ten million laws to make us wise and good, we shall return to the ideal of as much individual self-government and as little legislation as possible.

Mr. Hearst Needs Shoring Up

IT is amusing to note that the New York *American* recently ornamented the editorial page with a program of principles; the amusement following hard upon the spectacle of Mr. William Randolph Hearst concerning himself with anything so fundamental as a principle. Up to the present time, the world has ranked him, perhaps unjustly, with Artemus Ward's showman who "hadn't any principle" because he did not need it in "the Show business."

But it is never too late to mend, and when Mr. Hearst lists on his program a determination to establish a Federal Department of Education, we concede him a full measure of sincerity. In fact Mr. Hearst began the campaign some weeks ago with a thoroughly characteristic

article. The first part of it was based on an assumption contrary to fact, while the second rested upon assertions which, objectively considered, would have done credit to the late and unlamented Ananias. In a recent number of the *American*, Mr. Hearst returns to the charge with a cartoon labeled, "It Needs Shoring Up."

A picture to represent the public schools of the country is appended. The building rests upon the laws of the respective States, as on pillars; but as the pillars are of unequal height, the structure topples perilously. Uncle Sam approaches with a lofty monolith stamped "Curtis-Reed Bill—U. S. Dept. of Education." From this artistic concept we infer that the public schools of the country will shortly fall into Tophet, unless our venerable Uncle, leaving for the moment his duties in the poisoner's den and in the nursery, shores them up with a Federal Department.

What Mr. Hearst seems to favor is a dead level of uniformity in all the States, much after the pattern of the ancient schools of China where the schoolmaster who introduced anything new at once lost his head. It is not clear, however, why Mr. Hearst is anxious to introduce a similar system in this country, unless as a business man he realizes the necessity of raising up a generation with tastes which will incline them to purchase his various publications. But even granting the desirability of replacing the school laws of the respective States by one Federal law insuring Federal uniformity. Mr. Hearst is certainly laboring under an error if he supposes that Congress has power to make the change. His knowledge of the Constitution needs shoring up. The States may legislate for their schools as they see fit, without first taking care to ascertain the wishes of a political group at Washington, and conversely Congress has no authority whatever to legislate for the schools of any State, or for all of them collectively. Nor can Congress assume this authority, since by the Constitution such authority is reserved to the several States.

Should Mr. Hearst, after contemplating the case for a month or two, still hold to the desirability of Federal legislation for school uniformity, we suggest that he begin a campaign for another Federal Amendment. For that is the only way in which he can obtain it.

The Western Maryland R.R. Strike

THE attention of the country has been focussed upon a strike comparatively small, but which directly or indirectly involves almost all the elements that can normally enter into a labor dispute: the question of wages, hours, unionism, seniority rights, pensions, responsibility of stockholders, and last but not least, the interests of religion.

It was the "inevitable stake" which religion must always have in every industrial conflict that occasioned a special investigation of this strike by representatives of the three great religious groups of our country. After six months of careful study a joint report was issued last week by the Social Action Department of the N. C. W.

C., by the Research Department of the Federal Council of Churches, and by the Social Justice Committee of the Central Conference of American Rabbis. A similar joint report, it may be recalled, was published some years ago after an investigation of the Denver street-car strike. In both cases the representatives drawing up the report agreed that the main blame was with the management and not with the men.

The primary grievance in the present strike can be briefly stated. There are 236,645 miles of so-called "Class One" railroads in the United States. Of these the Western Maryland operates 804 miles. All the other companies of the group adopted the standard rate of payment for engineers, firemen, hostlers and helpers. For two years the Western Maryland workers peacefully negotiated for the same rate, but the company was not willing to grant it except on conditions implying severe hardships to the men, such as greater irregularity of work and longer hours—it should here be stated that these men were already usually working nine hours, and that extended hours for engineers means endangering the safety of the traveling public.

The report finds that while some imprudent demands were made by the men they were seriously seeking arbitration, even after the strike-ballot had been cast. The actual conflict itself was opened not by the workers but by an action of the management, thus constituting this dispute a lockout rather than a strike. Most pitiable of all was the order issued that retired employees must report for service or lose their pensions for life. After a life-time of honorable service they were to act as strike-breakers. This order was later rescinded, but the excruciating impression left by it can well be imagined.

The report admits the road's large bonded debt, and that, although operating economically, "its burdensome financial system makes it exceedingly difficult to meet fixed charges and pay dividends," but at the same time it is stressed that the company "was and is quite able to pay not only the increase asked by the enginemen, but a corresponding increase to all departments of its service without wiping out its net income." The advance information is not more explicit on this point.

About one-fifth of the stock was in the hands of the Rockefeller interests. While John D. Rockefeller, Jr., was not in sympathy with the labor policies of the road's President, the report implies that he might have exercised a predominant influence had he chosen to exert himself. "It is well understood that an influential minority stockholder can frequently induce or force a change in administrative policy even without the compulsion of votes." Before the report had actually been issued the Rockefeller stock was sold.

The report will not settle the dispute. At least it was not drawn up for that purpose, but it is intended to supply the public with the evidence required to form a just judgment. The main end sought after by the organizations that have issued it is to arouse the public conscience to an intelligent interest in such problems.

Two Young Atheists

BROOKLYN is commonly associated with churches and homes and a quiet serenity, but Meyer Apfelbaum and Meyer Konikow are raising a storm in that usually placid Borough. As atheists these high-school boys object to the reading of the Holy Scriptures in their presence. Young Konikow admits that he has been excused from attendance at the ceremony, but Apfelbaum, according to his testimony, was given the alternative of listening to the Scriptures or of leaving school. "But I'm not going to get out," he argues. "I have written to the American Association for the Advancement of Atheism to start legal action, and I'm going back to school."

We are fallen on strange days when a schoolboy retains a lawyer to enforce his right to go to school; but the days are also strange in other respects. Young Mr. Apfelbaum will probably win his case. No religious test can be listed among the entrance requirements of any public school. Of course the school authorities may claim that the Bible is not read with any intention of training the young in religion or of improving their morals, but merely as a specimen of literature. If this is their defense, they will afford small comfort to those good men and women who look upon Bible-reading as an almost infallible agency of moral and religious progress. But if they insist on reading the Bible in school as a religious exercise, it would seem that they would violate the State Constitution and, possibly, the Fourteenth Amendment as well.

The incident throws into clear light the difficulties which public-school educators must face today. The more earnest among them realize that a training in religion and morality is the most valuable means of fitting the child to fulfil his duties to himself, his neighbor, and the State, and yet the very principle on which the public schools rest forbids them to give the child that training. Even should the State overrule the objection of non-religious parents and sustain the practice of Bible-reading, they must further realize that no child is taught anything by listening, under compulsion, to the reading of a book "without note or comment." They cannot teach religion in that manner with any greater success than they could teach grammar or arithmetic.

In fact, the very custom of Bible-reading may harm religion. If the Bible is God's Word, it should be heard with reverence and a docile heart. If it is merely a human document, containing more or less well-authenticated facts of history together with a tribal code of morals, it has no more claim to respect than the works of Herodotus or Confucius, and the attempt to enforce reverence is rank superstition.

On many occasions we have expressed our sincere sympathy with those public-school teachers who are trying to bring the children to some knowledge of religion and morality. They are our most valuable, as they are our least appreciated, public servants. But so long as we hold to the pagan theory that public education must be severed from religion, they are foredoomed to failure.

More Diplomatic Discoveries

IS American prestige in Latin America worth preserving? If it is, it is high time our public men look into the matter, for that prestige is fast disappearing. The eyes of all that country to the south have been on us for some time now, and, as noted here last week, Calles has taught them a notable lesson on how to deal with us. This lesson, as a matter of fact, goes back to the days before we entered the war, when as a result of experiment, resulting variously in failure and success, the European Governments discovered how easy it was to enlist support for themselves among American citizens. Even if those Governments were actually at grips with us on an issue which involved American rights, it was at that time amply proved that it was always possible to find large numbers here to take the part of the foreigner, weak or strong, against their own country in any crisis.

Two recent editorials demonstrate the pitiable condition into which American public opinion has fallen as a result of the very intensive and highly paid Calles propaganda. *Liberty*, exponent of the immoral principle of "My country, right or wrong," unblushingly prints an appeal for annexation down to the Canal, on the avowed doctrine of political and economic expediency. *Collier's*, on the other hand, under the caption "Why Fight Mexico?" announces in effect the doctrine that it is not the function of our Government to protect American property abroad, but only to protect American lives—it means of course to avenge American deaths. This pacifistic attitude is dangerously like Bolshevism itself, and in fact goes far beyond what any Russian publicist would defend.

The Mexican matter has now transcended the limits of an oil question, or even of a religious question. The whole international situation has been seriously aggravated by it. The well-pronounced Communist movement in South America has received unbounded encouragement, secure in the recently revealed knowledge that there are enough people in the United States to protect it from any American aggression. Chile and Peru, angrily facing each other in a dispute which only we can bring to a peaceful end, are beginning to feel that we do not count for so much after all. Even little Panama, the day after the Robinson arbitration resolution passed the Senate, felt emboldened to reject a treaty she had made with us. The day is fast approaching when it will be useless for our State Department to attempt to defend any American position in international dealings, if the country with which it deals, has previously spent enough money here to win friends for itself.

This is objective fact, and no exaggeration, and no special pleading. The revelation of internal weakness in our country has come to Latin America with blinding clearness. It is safe to say that we are only at the beginning of our embarrassments. All talk of war, of course, is hereby repudiated by this Review. But it has actually come to a pass when the most ordinary diplomatic pressure has become almost impossible. For this we have to thank Calles—and his friends in this country.

Catholics and the Work of the Y. W. C. A.

EDWARD F. GARESCHÉ, S.J.

(This is the last of three articles on this subject)

IT was thought useful to bring out in these investigations the actual part that Catholic members play in the work of the Y. W. C. A. and in its activities. For this reason, number six of the questionnaire was made to read as follows: "What active part do the Catholic members play in the Y. W. C. A.?" Quite explicit answers were given to this question by many of the secretaries, and as in the case of the previous articles in which we summed up other aspects of this survey, we shall now set down the various cities in order and then the replies received from the various centers.

Philadelphia, Pa., no answer. *Boston, Mass.*, no answer. *St. Louis, Mo.*: "Make full use of free employment bureau, gymnasium, swimming pool, etc. A number of them are active workers in business and industrial clubs." From the other cities the following answers were received. *Detroit, Mich.*: "Our Catholic members are sometimes chairmen of committees, often presidents of clubs and often leaders in activities. In our self-governing groups, the question of leadership is never based upon religious affiliation." *Milwaukee, Wis.*: "They are active in all parts of the Association, the only restriction is in the matter of becoming members of the Board of Directors. This, at present, is composed only of members of Protestant churches. We have on our staff two secretaries who are Catholic. We work together, worship together and are perfectly free to talk over matters of the mind and spirit together. I believe we both have much to give and receive from the other."

Newark, N. J.: "In every place except on the Board of Trustees of 36 women." *New Orleans, La.*, no answer. *Cincinnati, Ohio*: "Enter actively into the work of the Association." *Washington, D. C.*: "Some of our most active club members and committee workers are Catholic." *Portland, Ore.*, no answer. *Kansas City, Mo.*: "The part which a Catholic girl plays in our Association depends entirely upon the individual. Occasionally some of our strongest girls have been members of the Catholic Church. They have held places of leadership in our club and class work." *Denver, Colo.*, no answer. *Columbus, Ohio*: "Some of the Catholic members are active in our clubs in the Industrial Federation." *Worcester, Mass.*: "Catholic members are not distinguished in any way from Protestants. They live in our Home, take part in our recreational activities, are club members, attend annual meetings, and take part in elections just as everybody else."

Atlanta, Ga.: "We have had Catholic girls from time to time take advantage of certain activities in the Association such as educational classes, gymnasium, camp,

etc. I have already spoken of having these few Catholics who are active in clubs and very much interested in the whole program of the Association." *Memphis, Tenn.*: "Members of business girls clubs, industrial clubs, committee members, gymnasium classes." *Richmond, Va.*: "The Catholic members share in the general activities and life of the Association in the same way that the other members share. Some of our Catholic members are leaders in the physical department, in the industrial department and in other departments." *Omaha, Neb.*, no answer.

Nashville, Tenn.: "There are more members of health education department, and some of them are very active." *Albany, N. Y.*: "Our swimming instructor is a Roman Catholic. The President of our Federation of Business Girl's Club is a Roman Catholic." *Camden, N. J.*, no answer. *Bridgeport, Conn.*: "The Catholic members serve on committees and take part in activities just as the non-Catholic members do. We recently held a Members' Recognition Service in the Methodist church. There were several Catholic girls in the processional and one girl, a member of the Uniat Church, took a leading part in the service."

Hartford, Conn., no answer. *Reading, Pa.*, no answer. *Salt Lake City*, no answer. *Lawrence, Mass.*, no answer. *Tacoma, Wash.*: "Equally active. Are officers of clubs and have equal standing with other girls. The President of our largest club is of Catholic faith." *Elizabeth, N. J.*: "Catholic girls take part in all the normal activities of our Y. W. C. A., including gymnasium and dancing classes, educational classes, self-governing clubs, lectures, dramatics and recreation." *Utica, N. Y.*: "Our Catholic members have exactly the same privileges and take the same part in our activities as do our Protestant members." *Youngstown, Ohio*: "The Catholic members do not play an active part in the Y. W. C. A."

Duluth, Minn., no answer. *Jacksonville, Fla.*, no answer. *Erie, Pa.*, no answer. *Oklahoma City, Okla.*: "The Catholic members take very little part in the activities of the Association, except as they may occasionally attend some lecture or assist in looking after girls who are seeking employment and are of the same Faith." *Fort Wayne, Ind.*, no answer. *Terre Haute, Ind.*: "They are active in clubs and group life." *South Bend, Ind.*: "The Catholic members serve as officers of clubs, as club advisors, and committee members." *Atlantic City, N. J.*, no answer. *Canton, Ohio*: "Very much the same as others. In fact often, except in the office, we are apt not to know which are Catholics and which

are Protestants. One Catholic High School teacher taught a Bible class during the Lenten period. A Catholic High School girl has been elected president of the Friendship Club of our Senior High School."

Little Rock, Ark.: "The majority of our Catholic members are very active in club and athletic work of the Y. W. C. A. At the present time there are several Catholic girls staying in our residence." *Lincoln, Neb.:* "There are many in clubs and classes who are not members, since membership is not required for activities. They are active in the same way others are." *Newton, Mass.:* "The Catholic members in this Association take exactly the same part as Protestant or non-church girls. The truth is that I myself don't know to what Church a girl belongs without going to our records." *Dubuque, Iowa:* "The women who are associate members of the Association, that is, those who are of the Catholic faith, take no active part in the work. They hold their membership more as a means of contributing to the work than to have a share in its policies." *Cedar Rapids, Iowa:* "The most active part in our activities, so far as Catholic girls are concerned, is in the Industrial Federation, a federation of six self-governing clubs of girls who work in factories, stores and offices. The membership of these clubs is about one-half Catholic, and there is absolutely no distinction made. The presidents of some of the clubs are Catholic and this year the president of the Federation itself is a most loyal Catholic girl. She is a member, also, of the committee which is to plan the next national assembly of industrial women, and last summer was the presiding officer at our Industrial Conference for this region. Very few High-School club members are Catholic. Many Catholic children are registered in our children's gymnasium and dancing classes, and many boys and girls participate in our recreational parties on Saturday nights."

Macon, Ga.: "Enjoy the activities." *Kalamazoo, Mich.:* "We do not recognize the Catholic members aside from the whole associate membership group so they take any part which their interest and ability determine." *Jackson, Mich.:* "The actual membership among Catholics is so small that they do not stand out as taking any active part in the Association, but the club girls help on our finance campaign and enjoy the various meetings." *Pasadena, Calif.:* "There are no active Catholic members in the Association." *Madison, Wis.:* "They are especially active in business and industrial girl reserves and health education departments, where they share with other girls in being club officers, representatives for committees, conferences, etc."

Colorado Springs, Colo.: "Use of employment department and recreation." *Zanesville, Ohio,* no answer. *Meriden, Conn.:* "Social activities." *Watertown, N. Y.:* "I regret to say they play no prominent part in the Association." *Columbia, S. C.:* "Impossible to give answer." *Battle Creek, Mich.:* "Take part in all the normal activities of the Association." *Jackson, Miss.:* "Interested club work."

Here we have given us, in the secretaries' own replies and comments an interesting picture of what Catholic girls are doing in the Y. W. C. A. Though a few places report but little participation, and other localities make no reply on the matter, still most of the secretaries indicate that in their opinion their Catholic membership is quite active. They often act as presidents of clubs and chairmen of committees, they hold places of leadership, they take part in the recreational activities, they "share in the life of the association in the same way that the other members share."

Indeed, some of the reports of activities are of a rather disquieting kind. In Bridgeport, Conn., we find the Catholic girls taking part in the procession in the Methodist Church! In Canton, a Catholic High School teacher teaches a Bible class during the Lenten season. From Milwaukee, Wis., comes the word "We work together, worship together and are perfectly free to talk over matters of the mind and spirit together."

From the standpoint of the Protestant secretaries this seems of course quite right, but from the Catholic standpoint it is quite wrong, of course, because it tends towards religious indifferentism. For a Catholic girl to participate in non-Catholic services is grievously wrong. Indeed, as we have often pointed out, the danger of the day for Catholics in non-Catholic associations is not Protestantism, but indifference in matters of religion. In this respect the Protestant and Catholic viewpoints are quite different. To declare "one religion is as good as another," does not involve, from the standpoint of the Protestant an abandonment of Protestant belief. But to say "one religion is as good as another" means apostasy for the Catholic, because it is a fundamental doctrine of the Catholic Church that she and she alone is the pillar and ground of truth.

But there is another serious consideration that shines out from these reports of the secretaries. If some 69,000 Catholic girls are showing themselves in many instances so active and energetic in the work of the Y. W. C. A., why in the name of conscience do the sixteen or twenty million Catholics of the United States do proportionately nothing to enlist these girls and hundreds of thousands of others in a Catholic society which will do for them what the Young Women's Christian Association is valiantly endeavoring to do for young people in general?

We all know, who have studied the workings of these non-Catholic organizations, that they are built on the zeal and enthusiasm and in many cases the self-sacrifice of non-Catholic lay people, who translate their interest in young folk into practical measures for their welfare. What is the reason that our Catholic lay people do relatively so little in this regard?

If we follow the Golden Rule, we shall surely judge that preventive charity is the greatest of all charities. To save the young from falling, to keep them in good companionship and under Catholic influence is far better and worthier than to let them go wrong and then build refuges and institutions to redeem them. Or, is it far,

far better to keep our young folk from losing the Faith than to make strenuous efforts to bring them back to the Church after they have gone astray themselves and perhaps dragged others with them into apostasy?

The conclusion we ought to reach from a study of the results of this questionnaire may be summed up in this

practical resolution in behalf of our own young people. To build up, even at the cost of much effort and self-sacrifice an association of Catholic young women which will do for them what the Y. W. C. A. is striving to do for young women in general. It is to be hoped that such an undertaking will not be long delayed.

Canton: The Revolutionist's Paradise

ARTHUR A. YOUNG

[The author of this article is a Chinese living in this country.—Ed. AMERICA]

FOR over a decade Canton begged for a hearing. The Powers would not listen. Booed and hooted, she was threatened more than once with extinction. Suddenly, however, the world sat up and took notice. Cables flashed; Chamberlain and Kellogg sent notes; legations called.

In fifteen months Canton over-ran more than half of China, unifying over two hundred millions of its people. The language of the West spoke, and the Powers cocked willing ears.

Canton as Nationalist leader is young, but her role as leader of Chinese revolt is old. Her name is synonymous with progressive radicalism. It was at Canton that the Taiping rebellion started. It was headquarters for Sun Yat-sen in his long struggle against the Manchu emperors. Hence, too, came the Republican movement when Yuan Shih-kai betrayed his trust. It is China's revolutionary paradise.

Ninety miles from Hong Kong, Canton is the only modern city in China where the Chinese section overshadows the foreign. In Shanghai, Tientsin, and Hankow, the foreign settlement is modern while the Chinese quarter is medieval and dirty. In Canton it is different. Shameen, the foreign settlement, especially since the Hong Kong boycott, is an isolated by-product of the city proper. Already the German consul has moved into one of the Chinese main streets where the tide of commerce flows.

It is said that Red Russia fomented the ebullient city, but the real spark for the Cantonese movement goes further back. It was nursed long before Sovietism was founded. It is rooted in Chinese history.

After the revolution of 1911, Sun Yat-sen was elected by the provisional assembly as the first President of the Chinese Republic. For the sake of national unity he resigned in favor of Yuan Shih-kai. It was an unwise move.

Yuan, backed by a group of foreign bankers, at once began a plot. He defied Parliament, broke it up, established a military despotism, and finally in 1915 proclaimed himself Emperor.

The Kuomintang leaders and members of Parliament, exiled from Peking, set up a provisional government at Canton. The North became the scene of unending civil war of which the world has since heard much. Rival warlords, masquerading under the name of "generals,"

angled for foreign patronage. Canton stuck to her constitution. Embittered by the Power's meddling, she swallowed fresh motives for waging her campaign against foreign encroachments.

The Kuomintang, brain of Canton, persisted, and to-day it claims to be the only party that in any modern sense represents the people. There are no less than a dozen cliques and factions in China, but the Kuomintang is the only one that holds a theory of government and seeks to rule according to a principle. The party is founded on the San Min or Three-people doctrine of Sun Yat-sen: Nationalism, Democracy, and Socialism.

The first principle holds that China can only be preserved from extinction by recovery of the nationalistic spirit which the people have lost in the last hundred years. Hence they must be enlightened as to the dangerous state of the country and must be organized into one strong organic group.

Of the second principle, Sun Yat-sen, though declaring that it is necessary to adopt democracy because it is the trend of the world and a means to end civil war, added, "Our people have too much personal liberty. The result is that they are helpless against imperialism. What we need is not to fight for more, but to sacrifice some of our personal freedom in order to gain our national freedom."

The third principle is based on a policy of land nationalization, with compensation to the owner, and State Socialism in industry.

While Canton has been the storm center for progressive activities, it was only lately that the Kuomintang came into effective power. Canton was dominated by the presence of the Yunnanese mercenary troops. When they were whipped and driven out by the Whampoa cadets in June 1925, the new era of Kuomintang Government began.

Three Governments are centered in Canton. First is the local municipal Government, formed in 1925, and administered along Western lines. Then there is the provincial Government of Kwangtung, and, lastly, the Nationalist Government of which the Kuomintang is the nerve center.

The Nationalist Government is struggling against two sets of forces—the forces of feudalism and the forces of imperialism. The former is expressed in two forms—Mandarinism which misruled at Peking, and decaying

militarism which sustained the bandit power of Chang Tso-lin and his fellow freebooters. The latter is manifested by all the unequal rights which the West has seized from China in the past.

The Northern Punitive Expedition, as the Cantonese call their war against the North, is not a military venture. It differs from the previous civil wars of the bandit chiefs, where jealousy was the motive and personal gain the aim. The Cantonese proclaim that they are engaged in a struggle between nationalism and imperialism, between a modern China and a medieval China, between patriotism and treachery.

And their troops are schooled in this thought, a technique hitherto unknown in Chinese warfare, for which credit is given to the Russians. Every soldier who shouldered a Cantonese gun has a notion of what he is fighting for. During his days of training, Sun Yat-senism has been drilled into his head, and today every school-child in Canton is taught the creed.

The startling victories of the Nationalist armies, of which General Chiang Kai-shih is head, have not all been won by arms. Perhaps greater credit is to be given to a public opinion which enthusiastically supports their program, a public opinion stirred up by students who are the most active and energetic of the champions of Chinese freedom. When, for instance, the Southern troops captured Changsha, Hankow, Hanyang and Nanchang, the people welcomed them and abhorred the return of Wu Pei-fu or reinforcements from the North.

Kuomintang propaganda within enemy territory constitutes the advance guard of the Cantonese army. This technique of attack, which tends towards peaceful conquest, has meant the death toll of hundreds of student patriots. The Chinese press is filled with stories of their execution. Yet the work goes on at Peking, Tientsin, Shanghai, which the Nationalists hope to over-run by peaceful acquiescence. The fervor of the students is akin to the élan which inspired the "Roundheads" and animated the armies of Garibaldi.

In their clash with imperialism, they have perfected one effective weapon which no navies can dislodge. That is the boycott. That its use is thoroughly mastered is shown by the knockout blow which Britain sustained when Canton held out for fifteen stiff months against Hong Kong, following the Shameen-Shakee massacre. The technique of boycottism is studied as a fine art in Canton. Three hundred trained pickets are available for national service at a moments notice.

Supported by the masses, the Nationalists' voice is heard in contrast to the feeble tones of phantom Peking when the Powers make a traditional gesture of friendship. A hundred years have taught the South that neither England nor any other foreign power will voluntarily give back to the Chinese what is theirs. The South does not care any more for generosity or sympathy, and it says so.

The Nationalists declare that there can be no compromise between Chinese nationalism and Chinese feudalism. Their aim is to reach Peking by the end of next summer.

Obstacles may detain them, but that is the plan of the revolutionary movement. This accounts for their looking with disfavor on any policy of the Powers which will cleave the country into two parts—such as the recognition of both the Canton and the Peking Governments.

"Our program," says Eugene Chen, Canton Minister of Foreign Affairs, "is for a free China, free from all foreign yokes and influences;" and, "this will be done at once—no waiting, no gradual relinquishments," adds Chiang Kai-shih, the man who now wears the crown of the late Sun Yat-sen.

The Nationalist Government, according to Chiang, has no quarrel with Christianity, and missionaries will always be welcome as formerly. They may function in China without interference as always.

Some Ethical and Religious Aspects of Literary Criticism

WILLIAM I. LONERGAN, S.J.

PROFESSIONALLY the book-reviewer or literary critic is a guide. To writers he points out their merits and demerits that they may improve their art. For the reading public he furnishes information about authors and what they write—its content and its style. In either event his work is constructive, and his influence far-reaching. Unless he prostitutes his calling, he is no mere advertising medium of the producer or publishing house. It is not on either of these sources that he depends for his reward. For his pecuniary recompense he looks to the journal for which he writes but the genuinely appreciable return of his labors is in the approbation of the general public and the confidence they place in his literary judgment. He is in a sense a quasi-public servant.

Noble as is the critic's calling whoever he be and for whomsoever he may write, when a Catholic reviewer writes for Catholic readers his labor gets a new significance and an added dignity. Layman or cleric, he becomes participator in a very special way in the Church's apostolate and affiliates himself to her teaching hierarchy. His work is sacrosanct. At the same time it carries with it newer obligations and graver responsibilities.

The secular reviewer may be something of a free lance writer. Addressing readers of any and every creed and moral standard, and many of none at all, his one norm will most likely be a decidedly variable popular taste, which sad experience teaches is too generally ethically and religiously unsound. Even a cursory familiarity with the literary supplements of our metropolitan newspapers evidences that this is factual not a mere theory. Reviewers praise much, wink at much, ignore much that is morally salacious, socially perverting, religiously irreligious. Histories teem with slanders, biographies are surfeited with scandals and fiction bubbles over with sensuousness, yet their authors are applauded and the books boosted for the "best-seller" list and the "ten-best" book-list.

The Catholic reviewer is not an indifferentist in religion or an opportunist in morals. His norms are definite

and fixed. Not content with gauging men and their work by prevalent secular standards of literary criticism he will weigh them in the light of their philosophy of life and the moral and dogmatic implications of their books. He knows that an attractive, readable, snappy and trenchant style has ever been used as a bait to ensnare the unwary. A glorious sunburst of phraseology or an avalanche of sesquipedalian words will not blind him to recognizing the real worth or lack of worth of what he reads. Not satisfied with analyzing the content of a volume or discussing its style he will test it in the light of Catholic philosophy and theology and under the guidance which positive ecclesiastical law affords.

Except for a few technical volumes it may be universally stated that every book touches in some way moral or dogma. Some books professedly discuss these subjects; practically all are colored by them. Since the written word is but the expression of the author's thoughts and emotions and principles of life, this is but natural. No human problem is altogether divorced from morality and religion, and an author's presentation of any human problem whether in the form of philosophy, history, fiction or any of the other manifold types which literary expression assumes, is rarely altogether divorced from his own ethical and religious holdings.

It is a matter of experience that in the flood that streams annually from our American publishing houses a goodly number of volumes contain matter objectionable from the Catholic standpoint. Many offend only passingly: they may be tolerantly ignored; sometimes a book is best damned by faint praise. Others, and, unfortunately, they are not a few, are seriously out of harmony with any Christian philosophy of life. If they be not positively irreligious they are markedly impregnated with all those modern errors which Agnosticism, Pantheism, Materialism, Freudianism, and the rest of our contemporary isms have sired. These the Catholic reviewer writing for Catholic readers may not be altogether reticent about. He must not consider a book a peg on which to hang a moral or air some religious prejudice but to the extent that it essays to undermine Catholicism the reader must not be left under the impression that it is harmless.

Misrepresentation is just as offensive and damaging when it occurs through omission as when it is the result of what one says. *Caveat emptor* may apply as between the purchaser and the book-publisher but it cannot shield the reviewer or critic. Professedly he holds himself out if not in justice at least in charity, to tell the Catholic public what is readable and what is not—and for them nothing is readable which threatens to weaken either their faith or their morality. It may be a text on economics which is being reviewed but if its principles are materialistic and evolutionary, to that extent the volume has a serious defect which ought not to be glossed over. It may be a work of fiction but however fascinatingly it read, if it justify vice prospective Catholic readers have a right to be warned against it. This does not mean that a Catholic reviewer will damn a novel because its theme

is sin. The greatest crises in world history revolve around moral transgressions. It does mean though that he will not allow wickedness to pass for virtue.

What applies to books is equally true of a *critique* about authors themselves. Writers of the Wells group may spill their ink brilliantly and the reviewer may be deceived by their snappy presentation of facts or their vigorous appeal to the Bolshevik or the sensuous in recalcitrant human nature. Their gangrenous philosophy of life however is a matter of public knowledge and invariably it colors their writings. Rarely do they pass up an opportunity to mock religion, to pervert ethical standards, to play the iconoclast with the world's choicest ideals. Rarely then, if ever, may their books be unqualifiedly recommended for Catholic readers. They are popular, yes. They are read, yes. But they are also dangerous and it is perilous to tamper with what may separate one from his morality or his faith.

Catholics have for their guidance in what to read and consequently reviewers in what they may recommend positive ecclesiastical legislation. This is no place to discuss the law of the Index but it may not be inadvisable to remark its universal binding force. In its light however, one wonders at times just how some *critiques* and their recommendations are justified.

It is a matter, for instance, of general legislation (Canon 1399), that the Faithful are forbidden to read books that defend heresy or that in *any way* attempt to undermine the very foundations of religion; also books of non-Catholic authorship professedly treating of religion unless it is evident that there is *nothing* in them contrary to the Catholic faith; books too that assail or scoff at *any* Catholic dogma, or maintain the liceity of divorce or suicide. This prohibition notwithstanding, we find, for example on the flap of the current issue of an interdenominational religious literary digest a commendatory note without restriction or qualification from a Catholic pen. A Canadian priest called AMERICA's attention last summer to a similar unqualified laudatory review in a Catholic monthly of a treatise on Mysticism which though written by a sympathetic pen, fell considerably short of Catholic teachings on that subject.

These are not solitary instances. Indeed the frequency of their recurrence gives one pause. Very many thoughtful Catholics will doubtless be rather startled to learn that the following quotation concerning the apostate Durant's "Story of Philosophy" finds place in a review of the volume in a western diocesan weekly:

Durant's book should be useful in Catholic colleges because of its mode of presenting the opposition. We cannot understand our own philosophy unless we can understand the errors of deviation from it. Outside of Catholic colleges for those who have no training in scholastic philosophy . . . the book is dangerous. A man with insufficient grounding might easily lose his faith by the reading of it. . . . It could well be used as side reading in many of our colleges, in fact any part of the book could be so used. . . .

Surely the Church makes no distinction when there is question of admittedly dangerous books between Catholic

collegians and others, between readers who have or have not had courses in scholastic philosophy, between textbooks and "side reading." And as for the reason suggested, to learn the other side—if carried to a logical conclusion it would seem not very different from certain modernistic theories which imply that truth and virtue can only be understood by concomitantly learning falsehood and experiencing viciousness.

"The Man That Nobody Knows" unquestionably has vogue. That however does not compensate for the religious errors with which it teems. Bruce Barton as effectually robs Christ of His Divinity as did the Jews when on the first Good Friday "because He made Himself the Son of God" they clamored for His death. True the process is not quite so bloody but it is equally insulting. Nevertheless, the February issue of a Catholic magazine devoted chiefly to guiding our Catholic teachers says of Barton's volume:

A wholly sincere and reverent effort to picture Jesus Christ as He really was. Freed from the feminizing legends of the Early Church and of medieval times, Christ emerges in these pages as you find Him in the gospels—but not as you find Him in things written since.

Of its complementary volume, "The Book That Nobody Knows," wholly un-Catholic in its treatment of the Bible, the same journal announces:

Bruce Barton, who in "The Man Nobody Knows" presented Jesus with new light and force, now interprets the Bible for this generation. He shows why it is worth knowing, explains how we got it, tells what is in it, grasps its essentials, reveals its importance to us, portrays its great men and women in the vivid colors of today.

Perhaps the chief offenders in this matter are the embryo reviewers in our Catholic college journals. Campus papers of secular colleges may perhaps discuss current literature and be pardoned for ignoring its Catholic aspects. But to the Catholic campus-reviewer such a license can scarcely be conceded. In this connection we are reminded of a two-page laudatory criticism "on literary grounds" recently appearing in one of our eastern college monthlies, of a nasty novel practically unanimously condemned by the Catholic, and even by some of the secular, press. More secular, too, to put it mildly, than Catholic in tone, is the savour of such statements as the following culled from an editorial in a California Catholic-college periodical on H. L. Mencken and "that extremely interesting and thought-provoking publication, the *American Mercury*":

. . . Its popularity is deserved because its criticisms are acute, pungently phrased and *nearly always just*, while its theories, if *sometimes faintly* redolent of the radical and irreverent, never fail to divert. . . it is essentially a magazine for the *cultured* . . . the candor of its editors is *admirable*. . . True, like all modern literature, it must be culled carefully to separate the fine stuff from the dross; but *whatever its faults*, its encouraging success in fostering original thought is *enough to justify its popularity* (Italics inserted).

When the secularist atmosphere threatens our Catholic colleges their janitors have need to be particularly careful about the ventilation of their academic halls lest a very mistaken public opinion about things Catholic result.

How far afield some of our Catholic laity have already got in their attitude toward contemporary error and how slightly they have caught the spirit of the Church which warns them to shun whatever literature may endanger their faith or their morals is well illustrated by a letter that lies before me from an Ossining correspondent apropos of a review in AMERICA on "Why We Behave Like Human Beings," by Professor Dorsey, a writer as far as Catholicism is concerned, of the Mencken, Barton, Durant school.

I read this book myself and found it highly informative and tremendously interesting. Of course in those occasional places where Mr. Dorsey ventured, perhaps unwisely, into the fields of religious and philosophical speculation, I admit that his views may not *exactly have squared* with Catholic teachings; but this fact did not for me, at least, nor do I imagine it could for any person of reasonably tolerant temper, detract at all from the *real merit* and absorbing interest of the book as a whole. (Italics inserted).

To the credit of AMERICA, though hardly indicative of a personal healthy Catholic attitude, the writer goes on to criticize its tendency to judge the merits of a book by the same and essentially *sectarian* yardstick of conformity or non-conformity to Catholic teaching and belief. . . . Books by non-Catholic authors, especially those authors whose personal philosophy of life happens to conflict with orthodox Catholic doctrine and who propel their characters through paths of conduct at variance with established Catholic ethics, receive, I have more than once remarked, rather scant courtesy. . . . This, it seems to me, is rather regrettable, in as much as such a *sectarian bias* and insistence on *interjecting religious* considerations into a sphere from which good taste and good sense would combine to exclude them, renders it *virtually impossible* for a reviewer to give any *just* evaluation of a book on the *only basis necessary or desirable*: its merits, or lack of them, as a literary performance.

Surely the Catholic reviewer writing for Catholic readers is facing tremendous odds in the battle being waged for Christ through the apostolate of the Catholic press.

Effects of the Reformation in Holland

HILAIRE BELLOC

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IF you want to get a good grip on what the Reformation did, go to Holland. Scotland is no bad object lesson, but I think Holland is the best.

Both in externals and internals you have the model plainly and emphatically before you.

The Reformation, where it had full effect, isolated the human soul. This isolation threw the individual back upon himself, upon his own resources; that is the main, the fundamental effect of the enormous movement which worked itself out between three and four hundred years ago.

Thus throwing the individual back upon himself, it necessarily emphasized certain virtues and at the same time under-stressed certain others. The virtues which it emphasized were those necessary to the isolated man if he is to survive at all, and neither go mad nor sink into lethargy: self-reliance, self-examination, a spirit of

personal adventure, and a very active spirit of competition against other individuals.

It made for order at the expense of justice. It made, upon the whole, for great neatness and cleanliness in the material details of life, at any rate in those who could afford such care, though it certainly made for a worse breakdown in those who could not. It made for a close examination of his own guess-work theology by individuals; and it made, of course, for continually divergent sects.

All these things you find present in Holland. You find the division in non-Catholic opinion, you find the order in material things, a State built up by great foreign adventure and by commercial competition.

The subsidiary effects of the Reformation you can see also in that country. One of the great subsidiary effects of the Reformation was a release of the appetite which we Catholics call avarice, but which other people call "getting on." A great French writer said recently: "The Christian is always a little ashamed of being rich." He was wrong to use so vague a term as "the Christian"; if he had said "the Catholic" he would have been right. Outside the Church men rather take wealth as a test of personal value and excellence.

Under the influence of the Reformation, the old Catholic conception with regard to riches disappeared. They did not become more desirable than they were before the upheaval; they could never become more desirable, for they are, of material things, the most permanently and generally desirable of all. But there was no restraint upon their acquisition. For instance, the corporate bond of Guild and Custom which restrains competition, and therefore restrains individual accumulation, went by the board; the old definition and condemnation of usury went by the board. And Holland was one of the first of the European groups to produce, on that account, modern banking. It had a start even over England in that affair. And this handicap in favor of the non-Catholic civilization had an economic effect which has lasted on into our own day, though it is now clearly and visibly declining.

Then there is another effect of the Reformation in Holland, very noticeable indeed—and that is in the architecture and the use of religious buildings. The Dutch Gothic of the Middle Ages was part and parcel of all the Netherland Gothic; a finer thing does not exist anywhere. The great tower of Malines, which is, I suppose, the most striking single monument in Europe, still overhangs a Cathedral open at all hours and filled with masses. The exquisite belfry at Utrecht, as fine a piece of late Gothic as there is in the world, a great shaft rising from strength at the base to incredible lightness as it attains the sky, a thing immensely tall, and the taller from the flat world around it, stands attached to no fane. The nave of the Cathedral was unroofed in a hurricane long after the Reformation had done its work. No one rebuilt it. The tower stands isolated. The transept and choir alone are in service; but these, like all of what were

once the great Catholic shrines of Holland, are locked tight against the world outside.

It is the same at Haarlem, where the magnificent Cathedral is similarly empty. It is the same everywhere. And this silence and emptiness, this refusal of daily and hourly entry to the populace, this loss of even the vaguest religious use save on set occasions, is the more striking because the buildings are of precisely the same origin and temper, of the same spirit, south of the Catholic boundary as north of it.

Further, you can see in Holland that later effect of the Reformation, the suspicious beginnings of tolerance for Catholic worship. You find in the great cities rare examples of the first buildings of any size in which the Mass was allowed to be celebrated after the Reformation, and you notice the lateness of their date. For nowhere in the Protestant belt of Europe until the eighteenth century has the original fervor of belief so cooled as to make the presence of the enemy possible. In Amsterdam I noted with a curious eye the big, plain, eighteenth-century building which is still the principal Catholic church in the town and—interesting and strange proximity!—a stone's throw off, the little house where Spinoza was born. They have put up nothing to mark it! At least, nothing that I could see.

But perhaps the most characteristic of the effects of the Reformation in which Holland offers so excellent a moral, is the situation of the Catholics to-day.

They are somewhat over one-third of the population, concentrated particularly in the south of the country, but present also in all the great towns, mainly Protestant—or whatever vague modern opinion may now call itself—though these are Protestant.

It would take me too far afield to describe what the spirit of these Catholics is, how they stand to the majority, what are their chances for the future; but the interest to an English observer lies in the fact that here, as in all the main European countries (except in England), you have the action and reaction between Catholic and non-Catholic in full swing. Each knows about the other, each regards the other as an active factor in a common state. Either one has the other for a witness to the past Holland. The non-Catholic in Holland points to the greatness of his country in the seventeenth century; his opponent to the still older tradition of more than a thousand years.

In Holland then, you have a restricted, vivid model of the discussion which is at work everywhere throughout Europe, and, I think, perhaps the most interesting of all.

LONELINESS

'Twas at the passing of a wintry day,
The hills with pale green fire were all aglow,
One lone bird-note out of the silence gray
Fell softly as the snow.
And for the loneliness of the still air,
That star-bright note above the moorland brown,
The little silvery feshet gleaming there,
I cried tears down.

CATHAL O'BRYNE.

Education

Diagnostic Value of Intelligence Tests

SISTER JOSEFITA MARIA, S.S.J., Ph.D.

SINCE the first appearance of educational and intelligence measurements a bewildering array of tests, differing considerably in their content and structure and in the characteristics which contributed to their validity, reliability, objectivity and general usefulness have confronted the teacher and principal. But the problem is the *use* to which the results of tests should be put.

The knowledge as to how the class averages, or how norms of one school compare with those of other schools in the same educational system or in others, is interesting and of some value, perhaps, to a principal, inspector or superintendent. It satisfies a natural curiosity as to how his school compares in attainments with another. The scores may show that a certain class is below the standards and may also indicate, in a vague, general way, that something should be done about the matter. But, unless standardized tests do more than this, unless they get down below the surface, and reveal wherein lie the specific weaknesses which have pulled the general class-average below the prevailing norms, the teacher, as well as the supervisory officer will be left very much at sea as to what is specifically to be done, and as to where remedial treatment is to be applied. Unless these standardized tests diagnose the weaknesses and thus furnish valuable clues for the type of instruction needed, they fall far short of accomplishing the effect the majority of their authors had in mind in constructing them.

The process of interpreting the scores is facilitated by plotting a graph, giving the distribution of the scores, showing both the variability and the groupings into which the members of the class fall. The graph renders perceptible at a glance, the salient features of the class performance. The central tendency of the whole class, and the number of pupils who are above or below the class average is more readily grasped from the chart than from a long column of figures. By presenting the results in this vivid form, not only the teacher but the pupil as well can grasp the significance of his individual performance and that of his class. His interest and co-operation can thus be more readily enlisted to secure an improvement which the next time will trace on the graph a better story.

But the most important step in the giving of standardized tests is the planning of remedial instruction, and its application where needed. In the absence of definite knowledge as to the particular needs of the various members, or group of members in the class, the teacher is obliged to guess at what treatment is necessary. The results of tests, however, is to replace conjectural basis with a factual basis upon which can be constructed the type of treatment actually needed.

This last step represents the culmination, the flowering of the other three. To stop short of this, is to perform all the labor, to locate the trouble, and then to make no use of the facts discovered by failing to supply a remedy. As

W. S. Monroe has aptly pointed out, it would be similar to the case of a physician who made a careful diagnosis of the ailment from which the patient was suffering, but failed to supply a remedy. Similarly, a class is likely to continue with the same weaknesses, making the same mistakes as before, unless the application of corrective treatment be the final outcome of the testing.

Mental tests should be employed only by those who are trained in their use. If technical knowledge is necessary for one who measures land, surely special knowledge is required for one who would measure the level of intelligence. In the hands of amateurs and the incompetent, intelligence tests are almost certain to do harm, since they are not absolutely certain standards, but a fairly accurate means of prognosticating what the individual will be able to accomplish in the future. It is precisely the prognostic value that makes mental tests of use in school administration.

In the classification of pupils, the use of intelligence tests has proved most successful. The same is true in high school, with the addition that, in so far as specialization begins, other tests should be employed for the purpose of detecting the presence or absence of special ability in particular fields. In this way vocational guidance is greatly assisted, much time and money saved and lives made useful that otherwise would be a drag on society. As regards the pupil, the tests reveal to him with an objectivity and a total absence of personal caprice and bias that disarm criticism or resentment, his special weaknesses, thus enabling him to overcome them; there will be no basis for his supposing that in giving him low marks, the teacher is under-estimating his ability. For the tests standardized on the performance of many thousands, even hundreds of thousands of pupils, are administered to him in an impersonal manner under precisely the same conditions that they are given all other members of the class.

The "I. Q.," warns Dr. Terman, "does not itself tell us in what grade a pupil belongs. It is merely the index of mentality." However, it is extremely significant, because it enables us to forecast a child's later development, but the grade of work which a pupil can do at any given time depends rather upon the absolute mental level. The "I. Q." gives us the child's rate of progress, it tells us how far he may be expected to go, rather than how far he has already gone.

Ability to forecast a child's mental development, and know the kind of studies he should *not* attempt, are the things a high school principal most assuredly needs in facing the names of hundreds of pupils. An "I. Q." found by previous testing, opposite each name will give him a clue out of his troubles. The correlation between mental tests, plus the teacher's estimate in the above cited cases, has been sufficiently accurate to indicate that there is a possibility of discovering by means of mental tests, plus the grading and estimates of teachers, such mental capacities as are essential for the proper grading and promotion of pupils.

Sociology

Suffrage Historically Considered

R. R. MACGREGOR.

IN previous articles on this subject of representation I have endeavored to look at the questions that arose from the view-point of social philosophy. Now let us take a hurried, and perhaps incomplete historical survey, and see what that discloses.

From the remote times of the colonial establishment to the present, through the various crises of the history of American suffrage—the weakening of property tests, the advent of the free Negro, the death-knell of property qualification, the turmoil of the Civil War, the suffrage of women, etc.—there has been a veritable gamut of standards, as we go from one part of the country to another. In Massachusetts the Puritans believed that only by restricting suffrage to men in their churches could the future well-being of the colony be assured. The problem of the “right” to vote became distinctly subordinate. They restricted the suffrage for the good of the community. The fact that their standard of good character church membership, was uncompromisingly narrow is not at all to be wondered at. The character of the man’s employment was often considered a criterion of his ability to vote intelligently, and thus college men and clerical officers were presumed to be especially fitted for the franchise.

If I may be permitted the allegation, the philosophy of the history of suffrage has always, even outside the United States, been more or less opportunist, usually more. Suffrage qualifications are determined for decidedly materialistic considerations, and a theory with some “rhetorical embellishment” is evolved to suit the situation. That seems to have been nearly always the case. In early days riots and disorder might not infrequently accompany an election. The authorities would therefore fix the qualifications so that the disorderly people would and could not vote the next time. Then would come the theory to justify the action—only those owning a certain number of acres (in the South) or its equivalent (in the North) perhaps, would be considered fit to vote, only those of a certain religious faith, and so on. Unquestionably this has happened in times of stress, for theory did not come to be the preliminary determining factor until complete peace and quiet prevailed; and even then the theory was not uncolored by materialistic qualification. Suffrage limitations were bound to adapt themselves to social and economic conditions. They have done so all over the world—the present condition of Australia, discussed in a previous article in *AMERICA* being an extreme case. Surely this argues against any theory of the inherent right to vote! In rural Virginia, the freehold requirement of fifty acres excluded for obvious reasons very few of the best type of men; but such a requirement in an urban community would have been intolerable. Obviously an absolute criterion could

not obtain. It became necessary to adopt whatever criterion was calculated to embrace the best men.

Qualification pertaining to morals was restricted almost entirely to the New England States. It was sometimes necessary for the voter to show proof of his good character. At other times if one were accused of improper conduct it cost him his vote, although the particular offense was not mentioned in the law. In the South there were restrictions against men of certain race. Foreigners and Negroes were excluded. There were complaints that “Jews, strangers, sailors, servants, Negroes, and Frenchmen” could vote. No definite reason was given why these people should not vote, for doubtless the reason was supposed to be obvious enough!

And so on; it would be a tedious story. But all the restrictions and qualifications can be seen to support, as I have said before in a communication on this subject, one of the two fundamental principles: the theory of right, or the theory of the good of the State. Every qualification imposed had one of these two principles in view. Either it was established in order to support and fulfill the right that certain people (mark the epithet) were supposed to have, or else it was established simply to serve the best interests of the State. It might have been said that a man had a right to vote because he owned property, or because he was a resident, or because he paid taxes, or because the right to vote was a natural right. And this would be the guiding consideration without regard to the effect it might have on the well-being of the community. Thus in some places Non-conformists were allowed to vote because their property right was recognized. Non-residents were permitted to vote where they owned property solely because they were supposed to have a right to vote on account of their holdings. This theory of right was the first to appear and has always persisted. But that does not make it true. It seems as though each generation would seek to superadd a new head to the title and base a “right” on some new ground.

The other great principle or theory had to do with the good of the State. It developed as soon as the narrow business-corporation concept was abandoned, and then it was greatly emphasized. It continues to the present day but never has been entirely divorced from the theory of right. I believe that the time is ripe now to dissociate these two for the good of democratic government. Under this second theory men were excluded because they were not church-members, because they were criminals, because they had not been residents long enough, and so on.

The Constitutions of incoming States and the new Constitutions of old States appear with sufficient regularity and absence of broad intervening periods of time, so that a good knowledge of the causes and circumstances of their being provides an excellent index of popular opinion and the trend of public thought. Convention debates, where they were fully and impartially reported, are the most valuable sources of information, as the conventions were clearing-houses for popular opinion and a place for long pent-up convictions to burst forth in a blaze of

oratory and echo the opinions of tradesmen in the cities and farmers in the country, as well as scholars and professional men. These debates bring out the various reasons men had for wanting a broader extension of the suffrage. Were they materialistic? The practical lawyer was there to exploit them. Were they based on philosophical reflection? The dreamer was there to wax eloquent about some Utopia. Special interests had their spokesmen present. The gathering sentiment from year to year, modified and influenced in the one State by the actions in the others, would finally gain complete expression on the convention-floor and be recorded in a new Constitution which in turn would influence and modify the tendencies in the adjacent States. This interaction cannot be too much emphasized; one State abandons the property-test because her sister-State has done so and is attracting the labor element there. A State in the Middle West agrees to let the foreigner vote in order to attract immigrants from the other States to her own virgin soil. The people of a border State between the South and the North vigorously oppose the Negro suffrage because southern State law drives the free Negro out of his native haunts. And so it goes. An extreme case is that of South Carolina, where it was once insisted that voters should acknowledge the Being of God and believe in future rewards and punishments! A continuous interplay of forces manifest themselves each succeeding year, and they form an endless concatenation which, if it could be pictured graphically, would, in the phrase of the mathematician, form a sweeping curve to broader and broader suffrage. And yet it is an inherent right!

The latest step in suffrage history in the United States is the enfranchisement of women. But with what inconsistencies and anomalies is the page checkered! The most noticeable, selecting at random, was in Illinois. It was an interesting half-way step. An act passed by the legislature of that State on June 26, 1923, granted suffrage to women so far as it lay in their power to do so. The Federal Constitution permits State legislatures to fix the qualifications of voters for presidential electors. On the other hand, the qualifications for electors of State assemblymen are unalterably fixed in the Illinois Constitution. Hence the anomaly: women voting for presidential electors and yet not voting for assemblymen!

False theories, specious arguments, ignorance and prejudice, all have played their part not only in this country, but all over the world, in the history of suffrage. Perhaps a more inconsistent history could be told if one took a conspectus of England in the Gladstonian period, especially at the time of the Reform Bills. Conscious ulterior motive, progressive statesmanship, benevolent democracy, played their part. Parliamentary and Congressional debates may be wofully puerile, verbose, bombastic, or naive. Yet if the orator by passionately invoking the natural-right doctrine can move a House of Commons, a Congress or a convention to extend the suffrage in a backward State or constituency, the fact of a natural-right philosophy exerting an influence in that State or constit-

uency is highly significant, and I willingly grant that it must be given credit for the extension brought about. But that does not make the right to vote inherent. Nothing can do that. The great, long, tiresome, pseudo-scientific arguments about the biological inferiority of the Negro race, and the disputations on what someone or other said about women are utterly boring, and we know them to be fallacious; yet these very arguments have their place in the composition of those subtle and heterogeneous forces that have made our suffrage as broad as it is.

No doubt the doctrine of inherent right seems very plausible; in fact, it has beguiled many minds in the history of our country. But that is the sole reason we must accord in causal weight, not because the doctrine is true. I believe that we owe more, however, to the good-of-the-State doctrine (history would seem to bear that out) in getting us to the place we have arrived at today in the matter of the suffrage than to the older theory; although, I repeat, it most certainly should be given a modicum of the credit.

In conclusion, I wish to reiterate that I do not see how anyone can in the face of social philosophy, the history of the suffrage and present-day facts hold that the right to vote is granted by a power other than human, *i. e.*, by governmental agency, and that means, by the people for the people. No; the right to vote has been painstakingly acquired for us by generations of our forefathers who have thought and planned and suffered and died to bequeath such a heritage to us. And did they toil for nothing? What is the implication? It is, as Vice-President Dawes pointed out at the American Legion National Convention at Philadelphia, October 12, 1926, that each American citizen who has the priceless privilege of voting should fit himself or herself to exercise it intelligently whenever its use is called for.

PATIENCE

How very weary God must be
Who may not sleep at all,
Watching slow eternity
Rise and fall.

The drone of planets whirling by,
The rhythms of the milky way,
Sleep-cadenced to the ear and eye
Night and day;

While these are driven on and on
Past and past like herded sheep,
He the Shepherd of the Dawn
May not sleep.

While love leaps upward toward the moon
And life creeps up its little hill
No weariness may importune
His quiet Will.

That you and I may go our way
With all our little loves and hates
God intertwines our night and day
And waits . . . and waits.

C. T. LANHAM.

With Scrip and Staff

OPENING by mistake on one occasion the box labelled "Special" that the Princess keeps in the north-east corner of the sacristy, I pricked my fingers on one of the surprisingly large number of thumb-tacks (no, not thumb-screws) that she keeps there in company with galloon fringes, dew-drop medals, extra bobaches, and other mysterious objects needed for emergencies. The tacks, she informed me, are to keep the monthly Calendar of the Apostleship of Prayer posted in the Church vestibule, whenever the wind threatens to rumple it down. This month I found her reinforcing the Calendar with four extra tacks, in order that the Pope's Monthly Intention: "That our young men may take St. Aloysius as a model," might escape no one's notice. "For," as she observed, with a special emphasis on the last tack, "if they don't put God first, as St. Aloysius did, and stick at it, then their own precious selves come first, and their mammas and sweethearts must revolve around them—yes, and all their kinsfolk," she added, as she observed her young cousin Little Lum marking a quite ambiguous intention on the Calendar for "Special and Various." "Believe he kind o' tried to do penance for all the high times his relatives had when they were *his* age—not a bad idea," remarked Little Lum to himself; but his comment, if heeded, met with no reply.

THE only person who has asked the PILGRIM point-blank to send him a Life of St. Aloysius is a Protestant; and it was a Protestant boy whom Father Svensson, S.J., found trying to carry out to the letter the Pope's recommendation of imitating St. Aloysius. Father Svensson, who was Prefect in the Jesuit College of St. Andrew, at Charlottenlund, in Denmark, was perplexed to find one morning little Bror Moeller, a Protestant boarder, sleeping on the floor, under the bed. For a long time the boy was unwilling to explain this uncomfortable proceeding. But he finally confided that he simply took the penitential exercises of St. Aloysius as a practical hint for his own case. He had borrowed from another boy the Life of the Saint. He made more trouble in school than Aloysius ever did, and something must be done to make up for it, and square the account with God. Needless to say, though Bror's devotion was honored for what it was worth, the good Prefect forbade any more too literal observance of the Saint's example.

Father Jon Svensson, who counted this little experience as one of the most interesting of his life, is the sole Catholic priest of Icelandic parentage since the Reformation, since the days when Bishop Jon Arason, Iceland's last Bishop, was martyred, on November 7, 1550.

FOR twenty-four years the Sisters of St. Joseph of Chambéry, who have a flourishing community of four hundred members in Denmark, and are known here for their educational work in Connecticut and Southern Maryland, have provided a hospital in Reykjavik, the

capital of Iceland. They are the pioneer Religious, in these latter days, of that land once famous for its monasteries with their stores of learning. About fifteen thousand sick, in great numbers from the Breton, Norman and Spanish fishermen who frequent those waters in summer, have been cared for by them. Last September, at Havnefjord, near Reykjavik, a fine new hospital was opened by Mgr. Meulenberg, Perfect Apostolic of Iceland. Forty-five patients may be accommodated at one time. The Sisters' Chapel, adjacent to the Hospital, serves as a parish church.

THE hope for the conversion of the Norse races is not likely to be fulfilled by any sudden turn of events, but through the patient, heroic character of Scandinavian converts in this country and abroad. The late Father Neander, S. J., who consecrated himself to mission work in the Rocky Mountains—the tallest priest the PILGRIM has ever yet beheld—owed his conversion, in Göteborg, Sweden, to reading the vile calumnies of Maria Monk, and wondering what basis of truth they might have. St. Ansgar's Scandinavian Catholic League, of New York, offers a meeting-place for all Scandinavian converts, and for all who are interested in their welfare. Mgr. J. F. Stillemans, of New York, is their Spiritual Director, and Mrs. Frode C. W. Rambusch the President of the Society.

One of the objects of the League is to work for the conversion of Scandinavia by such lawful means as may be available. The most important means they have been using is the free distribution of Catholic apologetic literature in the three Scandinavian languages. They ask the clergy and lay people who come into contact with Scandinavians interested in getting further knowledge of our Holy Faith to send in such names and addresses, and they will feel very happy to mail literature and enter into correspondence with such. English is the official language of the League, but correspondents are free to use any of the three Scandinavian languages. Headquarters are 433 West 47th Street, New York City.

THE Catholic Business Men's Guild of Philadelphia recognizes that fact that there are innumerable fair-minded non-Catholics who are groping for truth in things spiritual. With the end of fitting themselves to reach these inquiring elements by personal contact and direct explanation of the truth, the Guild has established a series of Open Forums for the free, full and frank discussion of fundamental questions dealing with the teachings of Jesus Christ and with the furtherance of His ideals in the daily life of mankind. The forums are usually led by a member, but from time to time eminent men, priests or laymen are called upon to conduct the forums.

Educating themselves in this practical way in the doctrines and principles of Christianity toward modern moral, social and economic conditions, the members of the League will take a leading part in the Apostolate of the Laity.

THE PILGRIM

Dramatics**The Stage During February**

ELIZABETH JORDAN

HIGH above the spitting and yowling of this theatrical month comes a note as beautiful as the sound of a vesper bell. Indeed, it is the sound of a vesper bell, and to New Yorkers it has something of the effect which the songs of birds, heard during lulls in battles, were said to have on soldiers in the great war.

"Our noses were full of the smell of blood and death," a soldier once told us. "The wounded were still screaming around us. . . . It seemed too beastly a world to live on in. . . . But that bird singing away in the one tree left standing near us was normal and comforting. It seemed to be giving us a message. . . . Say, I guess you'll think I'm sentimental—but we got that way sometimes. . . ."

"The Cradle Song," a play put on by Eva Le Gallienne at the Fourteenth Street Theater, is giving us a similar message under conditions not so different as we might think them. The fight "to make the world safe for democracy" is over, and we have our varying opinions as to what it accomplished. The bloodless fight against decency, morality and civilization in which many of our theaters seem to be leaders is now at its height, and representative men and women, though inwardly appalled by its aspects and results, are afraid to take an open stand against it.

"Times have changed. We must be modern," they sigh.

So "The New York Exchange" and "The Captive" and "The Night Hawk" and "Sex" and a dozen other plays just as bad continue to draw packed houses and their audiences include young boys and girls from every walk in life. Along comes a play called "The Drag," written by the author of "Sex." It is said to be so much worse than any of its predecessors on the stage that even producers are writing against it, afraid that its filth will lead at last to the concerted attack on all theatrical filth which is so constantly threatened. During the suburban try-outs of "The Drag," its reputation having preceded it, large parties went from New York to see it; and, according to the press, "long before the opening hour of the performance crowds stormed the theater, clamoring for admittance"!

Now Miss Le Gallienne has put on "The Cradle Song" in her dingy and out-of-the-way theater. It is an exquisite play of convent life, pure, beautiful, simple, with almost no plot. But—blessed symptom—it has "got" New York! Every critic has praised it; the New York *Times* published a half-column editorial about it; and New Yorkers are "storming" the Fourteenth Street Theater, "clamoring for admittance" there also. It's a mad world, and rarely has it been madder than now; but when "The Cradle Song" can draw downtown the hardest-boiled audience in America we need not despair.

As for "The Cradle Song," go to see it as soon as

you can get tickets. It is strung on the slenderest thread of plot, and is given to the audience in two long acts which, however, seem very short. The first shows us a small community of Enclosed Dominican nuns, gathered in a room opening upon the cloister of a Spanish convent to celebrate the Feast Day of their Mother Superior. It is a charming scene, against an exquisite background. We are shown the Sisters' beauty of character, the sardonic humor of the one "grouch" (there is a grouch in every convent and several, probably, in every monastery!) and the irrepressible gayety of the young novices, permitted to laugh and talk on this great day. There are episodes of convent life, little scenes of discipline, kind but firm. Gifts from the outer city are sent to the Superior. At the end of the act a basket arrives, which the Sisters assume is another offering. It is, however, a deserted, new-born girl baby, bearing on its breast a written prayer from its mother that the nuns will take it in. They do so, through bigness of heart and the advice of the old convent doctor, who promises to be a father to the child. One of the novices, Sister Joan of the Cross, who has had experience in caring for baby brothers and sister before she entered the convent, is assigned to look after the baby. Sister Joan (a role beautifully played by Miss Eva Le Gallienne) is ecstatically contemplating this duty—and the baby—as the first curtain falls.

There is an interval of years, and the next act brings us to the wedding day of that baby, now eighteen years old. She is to marry a handsome, noble young Spaniard, warmly approved by the old doctor, who brought the young folks together. The bridegroom is to take his bride to America immediately after the marriage, and she cannot even be married in the convent chapel as his mother is an invalid and wishes the ceremony performed in her home. So the nuns must say goodbye to the happy young thing they all love; and the lover, in a beautiful and touching scene, comes and stands outside the convent grill, plainly seen by the Sisters and the audience but himself seeing nothing, while he thanks the community for its care of his beloved. Then in turn the girl bids the nuns farewell and leaves them forever. Their hearts ache savagely, but they bear the parting with fortitude: human ties are not for them. They answer the vesper bell and file away into chapel; but one remains behind in the convent parlor where the parting has taken place. It is Sister Joan of the Cross, who has had charge of the community's orphan since the day the baby came. For a few moments she stares into the blackness of an earthly future without the child. Then she collapses across a bench as the curtain falls.

The writer of these lines, who is a convent graduate, wondered if that fact accounted for the play's pull on her own emotions. But the stout Jewish gentleman in front of her was mopping his eyes; the sophisticated flapper beside him was sobbing into her handkerchief; the man at her left was emotionally blowing his nose; the dignified society leader at her right was saying chokingly, "It's really wonderful, you know." Nuns themselves would not

like the play. They object, and properly, to stage and story presentation of the theory that they are pining for the human ties and passions of the outer world. Few of them are and none of them admit they are. But even the most resentful could take no exception to the beautiful spirit in which "The Cradle Song" is written, acted, and produced. And New York's reception of this work by two Spanish playwrights, Gregorio and Maria Martinez Sierra, calls for general rejoicing.

Another new play, equally clean and almost equally popular, though this is not quite so understandable, is "Tommy," a comedy by Howard Lindsay and Bertrand Robinson, which George C. Tyler has put on at the Gaiety Theater. Probably the authors and the producer of this play are as much amazed by its success as Miss Le Gallienne is by the big hit of her venture. The comedy is well written, beautifully played, and very amusing; but there is nothing startling about it except its wholesome atmosphere. Tommy, perfectly acted by William Janney, is a nice boy, and Marie (Peg Entwistle, equally good in her role) is a nice girl who loves him. The theory of the authors is that a girl's love affair will move smoothly only if her parents do not approve of it, and they spend three acts developing this not very novel notion. Finally Tommy makes Marie's parents disapprove of him, and Marie immediately marries him. It is all good nonsense, with familiar types in easily recognizable settings. Put it on your list as a post-Easter treat for the young folks. They will find the theater packed with their contemporaries. "Tommy" is a play for the young; and one of the pleasantest experiences we have had this month was to watch the young enjoying it.

And now for "Chicago." The gentle reader, familiar by this time with our point of view, may expect us to condemn that play. We shall do nothing of the sort. Instead, we shall remark at the start-off that "Chicago," written by Maurine Watkins and put on at the Music Box by Sam H. Harris, is one of the most worth-while plays on our stage this season. At moments it is raw; at moments it is crude; at moments it is vulgar; but that is because it has to be all these things to set forth its theme truthfully and sincerely as well as brilliantly, sardonically, acidly, and with smashing comedy.

"Chicago" is the first play of a young western newspaper woman who only last year was reporting various murder trials for her newspaper. During this work she had a first hand opportunity to learn the reasons why a pretty murderess always goes free, and she sets them forth in what is in our opinion the truest, the bitterest and the funniest satire presented to us in the last decade. She shows us the murder, a mere flash of a scene at the opening of the play, followed by a dark curtain and a supposed lapse of two hours. Then for three amazingly interesting acts she reveals the way in which the pretty young murderess is not only saved from punishment, but becomes a country-wide celebrity and glories in her fame. Miss Watkins lets us see the "hard-boiled" newspaper men and women and the "sob-sisters" working up the

"human interest" in their stories of the crime; the camera men ordering the girl to "smile" across the body of the dead man, which she cheerfully does. She shows us the prison scenes, the jealousy and rivalry for newspaper notoriety among the murderesses awaiting trial; the cynical assumption of matrons and police that of course the pretty thing will get off; the rehearsals between the murderess and her famous criminal lawyer, in which he goes through his appeal to the jury and tells her where and how to sob, or droop, or look tragic; she shows us the disintegration of the girl's character—tough enough to begin with, certainly, but degenerating under the attention she is receiving to an almost incredible hardness and greed and a colossal vanity. At the end of the play we see the murderess acquitted. As she springs to the top of a table to be photographed and exultantly to make her speech of thanks to press and jury, another murderess is brought in. Immediately all attention is centered on the newcomer. Ignored, furiously resentful, our freed heroine goes out into the world to meet the one punishment that could touch her. She is no longer in the limelight!

We would like to have written that play. Why we did not do it during our ten years on the staff of a great New York newspaper we shall never know. And every other newspaper man and woman feels the same way.

"Saturday's Children," written by Maxwell Anderson and put on at the Booth Theater by Guthrie McClintic, is another recent success. Mr. Anderson takes life sadly, as he proved in "What Price Glory" and "Outside Looking In." With his philosophy it is inevitable that he should take it thus. In three acts of an interesting and arresting play, in which the leading role is illuminatingly acted by Ruth Gordon, he sets forth the dreary lot (as he sees it) of a young couple who marry for love and try to live on forty dollars a week. Two hours of the play are wholesome. Then, for five minutes, Mr. Anderson is impelled to send a spray of poison gas out over his audience. He makes a father, presumably a fine, wise, understanding parent, seriously assure his daughter that she should not have married at all. Instead, he tells her, she should have indulged in a brief but unlimited love affair with the young man and thus have escaped a "life sentence."

"I suppose I ought not to say this," he admits. "It's against progress—and standards."

It is, Mr. Anderson. It is, indeed.

One of the readers of AMERICA, a stranger to me, called me on the telephone to ask if "Saturday's Children" was "a clean play to take a party of young folks to see." But for that poison gas attack it would have been.

"Peggy-Ann," the new musical comedy in which Lew Fields and Lyle D. Andrews are presenting Helen Ford and Lulu McConnell at the Vanderbilt Theater, is an amusing musical piece for which its producers rightly make the claim that it is "different." It is different and novel. It is one of those dream things, in which the author can go as far as he likes toward the edge of im-

possibility. So the dancing and the situations are exaggerated and whimsical and intriguing, and even the music escapes triteness. Add "Peggy-Ann" to the Easter vacation list for the young folks.

Ethel Barrymore's new play, "The Constant Wife," by W. Somerset Maugham, put on by Gilbert Miller at Maxine Elliott's Theater, is of the sauce-for-the-goose variety. Her husband is unfaithful to her, so she goes off with a lover for six weeks. On leaving home, after a full explanation of her intention, she asks her husband if he wishes her to return, and after a carefully registered inner struggle he says he does. That leaves nothing more for us to say, except that Miss Barrymore acts admirably and has lost twenty-five pounds.

"The Wooden Kimono," at the Martin Beck Theater, is one of those melodramas that simply will not thrill. It's strange, for all the good old thrill situations are introduced. It's a pity, too, for everyone in it works hard.

In "Lady Alone," by Laetitia McDonald, Alice Brady plays the part of a New York girl who takes a lover, has him leave her after a few months, and kills herself. She does excellent work, and the play is well written; but what's the use?

That question could be asked about the great majority of our present productions. But don't forget that we have with us "The Cradle Song," "Iolanthe," "The Pirates of Penzance," "Tommy," "The Silver Cord," "Caponsacchi," "The Countess Maritza," "The Desert Song," "Criss Cross," "The Nightingale," "Pygmalion," "Queen High," "The Devil in the Cheese," and "Two Girls Wanted." A good showing of clean attractions, you see—so let us continue to be optimistic.

REVIEWS

History of Medieval Philosophy. Volume Two. By MAURICE DE WULF, PH.D. Translated by ERNEST C. MESSENGER, PH.D. New York: Longmans, Green and Company. \$4.50.

The translation of Professor de Wulf's "Histoire de Philosophie Médiévale" is now complete, and the English speaking world will be grateful to Dr. Messenger for his painstaking rendition of this valuable contribution to philosophic literature. The student of philosophy will find in Dr. de Wulf's book a very treasury of information on the lives and writings of the authors who crowd these three centuries. Indeed, in this respect, Dr. de Wulf's work cannot be recommended too highly. The expositions are, on the whole, very full and clear and true. But it would seem that the author's definition of Scholastic Philosophy in terms of doctrinal elements is very elastic. With the view of classifying the writers on this basis as Scholastic, Anti-Scholastic and Non-Scholastic, his expositions and criticisms are sometimes overdrawn. William of Ockham cannot be classed as a Scholastic philosopher on the basis of the doctrinal definition which M. de Wulf has given in the first volume. The title page of this second volume announces "From Saint Thomas to the End of the Sixteenth Century," but the author brings us up to the eighteenth century. What a fragmentary and disappointing piece of work his account of this last period is may be judged from the fact that the history of two hundred and fifty years is crammed within the compass of a little more than fifty pages. The writer seems to realize that he has gone beyond his reach, for he asserts that "the study of Suarez is really beyond the scope of this

history." Nevertheless, he makes opportunity to state that "he (Suarez) is not the 'faithful commentator on the Angelic Doctor' which posterity was pleased to call him." His only proof of this sweeping assertion is that Suarez "departs from it (Thomism) in important questions." Among others who have given this title to Suarez is the great Dominican Cardinal Z. Gonzales. The learned Cardinal studied at first hand both St. Thomas and Suarez. According to de Wulf's idea, St. Thomas cannot be considered the "faithful commentator" on Aristotle, for he departed from the Stagirite on important questions. Suarez faithfully gives us the doctrine of St. Thomas even when he departs from it and cites the places where the doctrines may be found. Despite objections of a similar nature, it is conceded that M. de Wulf has written a substantial historical treatise on the philosophical literature of the Middle Ages.

J. W. K.

Some Great English Novels. By ORLO WILLIAMS. New York: The Macmillan Company.

These studies in the art of fiction, as the sub-title explains them, were first conceived under the title of "Old Enchantments." They are essays of enthusiasms, but sincere and measured enthusiasms, over some of the classical novels. They may well serve as recollections of the pleasant adventurings among the great novels of the past that the modern reader has not leisure to re-read. Mr. Williams recalls to mind many opinions that we had long ago formulated about the classical novelists, but were forgetting; but he occasionally makes an observation with which we could never have agreed. In the main, however, he is a sane critic. He admits the coarseness in Fielding, who was philosopher enough to hate the knavery which he portrays; the immense energy and vitality which Dickens poured into his humorous melodrama; the chilly fidelity to experience of the sceptical Thackeray; the moralizings and peculiar fancies of Meredith, the mannerist; the grossness of Defoe, who labored under the delusion that he was giving warnings to young people; the placidity of Jane Austen and the personal, spiritual conflict reflected in the books of George Eliot; the debt of the contemporary novelist to the author of "The Way of All Flesh," and the inferiority of de Morgan, the novelist, to de Morgan, the potter. In his treatment of these novelists, Mr. Williams concentrates his remarks on their masterpiece. While his analyses of the book and the author are quite incisive, his appreciations of them are somewhat limited in scope. His critical viewpoints are practically the same in his treatment of all his novelists.

G. P. L.

The American Race Problem. By E. B. REUTER. New York: Thomas Y. Crowell Company.

The aim of this book—one of Crowell's Social Science Series—is to apply the cold light of reason to the vexed race problem. The author has carried out his method consistently. He dissects the phenomenon of race prejudice. Worthless arguments from biology and imitation anthropology are done away with. With plentiful references, important factors in the Negro situation such as mental tests, delinquency, lynching, etc., are reviewed in turn. The significance of Booker Washington's program however is rather summarily dealt with. The author's dissociation of American Negro folk-tales from African folklore is not founded in fact; nor do the best musical critics bear out his summary judgment as to Negro folk-music. When Professor Reuter comes to the crucial question, that of permanent race segregation, with its consequence of race solidarity, he sees only disaster coming. Race consciousness will defeat its

own end for the Negro, and will increase difficulties for the whites. He finds no final solution for the problem except that of eventual intermixture of the races. And in the meanwhile Professor Reuter utterly rejects religion. It is simply a relic of fetish-worship, to be cast off as the race advances, devoid of any significance for social adjustments. All that Catholicism has done for the Negro is ignored. In his opinion, various national groups, from mere prejudice, retard their advance by persisting in the use of their own "objectively inferior culture elements—as the Polish refusal to accept a culture language, or the Irish refusal to accept a protestant religion." With so many other factors accounted for, he casts aside, in consequence of his peculiar bias, the principal factor in "the problem of defining relations in terms tolerable to the members of each racial group," viz., the influence of Christian moral concepts and supernatural charity. Since irreligion, by its own testimony, can offer only a sterile balance of forces for adjusting racial or any other group relations, there is a clear call to Catholics to meet the problem with the healing power of divine charity, which increases in resourcefulness as it is confronted with greater obstacles.

J. L. F.

Edmund Ignatius Rice and the Christian Brothers. By a CHRISTIAN BROTHER. Dublin: M. H. Gill and Son.

On the honor-roll of the great Irishmen of the nineteenth century must be inscribed the name of Edmund Ignatius Rice. His full benefactions to his race and to his Church are not appreciated in this country because they have not been widely advertised. This present biography should serve to spread the knowledge of his marvelous work in establishing and fostering Catholic education in Ireland. Born in 1762, Edmund Rice spent his early years in an Ireland where Catholics were taunted for their ignorance and at the same time were prevented by severe penal laws from being anything but ignorant. If a Catholic wanted an education, he had either to deny his Faith or to pick up scraps of knowledge in a hedge-school in defiance of the law. Edmund Rice did the latter. At the age of forty, having been married, having been a prosperous business man in Waterford, having distinguished himself as a leader in social and charitable enterprises, he was inspired by the lack of Catholic facilities to devote his life and wealth to the cause of Catholic education in Ireland. In 1802, he opened a school for poor boys in Waterford. Within five years, he had attracted nine volunteer teachers to his work and had established two other schools. These teachers were the nucleus of a religious congregation for which Papal approbation was sought in 1808. Through various delays, quite fortunate in many respects, full confirmation of the Congregation was not given by Rome until 1820. During these intervening years, however, Brother Rice had attracted to himself a body of superior-minded educators who banded themselves together for the glory of God and the salvation of the youth of Ireland. The number of schools increased remarkably, due to the petitions of the Bishops. With the papal approbation of "The Brothers of the Christian Schools of Ireland," a Congregation distinct from but similar in rule to that founded by St. John Baptist de la Salle, Brother Rice expanded the apostolate he had begun so that it spread to England and Gibraltar. He died in 1844; but the Irish Christian Brothers have preserved his spirit and been inspired by his zeal to carry their educational activities to the United States and the English speaking countries. Edmund Rice was a saintly man, and a brave and far-visioning man; he was a genius in many ways, but principally in his tact and obedience, his zeal and humility. This historical chronicle, which includes his biography and the annals of his congregation, is an inspiring story of a great man's work for religious education.

F. X. T.

Young Anarchy. Vivian. Under the Tonto Run. The Mysterious Affair at Styles. The Mystery of the Ashes.

It is difficult to pass critical judgment on the latest novel by Philip Gibbs, "Young Anarchy" (Doran. \$2.00). While one may commend it heartily for its literary merits and for its structural excellence, one is perplexed by its social discussions; and in this latter phase, one feels that Sir Philip is likewise puzzled. He sets himself the task of interpreting society in post-war England, the usual problem of his books. In his effort to be the critic and the champion of the younger generation, he develops an amazing picture of their unconventionalities and their moral standards, of their rebellion from parental control, of their surface flippancy and their elemental seriousness. These young English people whom he describes are not far different from those sons and daughters who are distressing many an American parent. Hence, the novel might enlighten, though it will not convince, the guardians of our homes. The second great problem of the book is the class-struggle between Labor and Conservatism in England, culminating in the general strike of last year. Despite his gloom, Sir Philip sees the traditional England triumphant.

The younger generation enters also into "Vivian" (Barse and Hopkins. \$2.00), by H. L. Gates, though it is not so acutely visioned nor so admirably described. No matter where they go nor with whom they are, the Lettices of Gibbs and the Vivians of Mr. Gates are described as being capable of taking care of themselves, that is, in one matter of importance; nevertheless, they are masters of a lot of wickedness that is startling to the older generation. In this narrative, Vivian is the typical sophisticate that escapes; more, she captures a blase young man who tests her love by concealing his millions, and recaptures his dwindling affection by a dangerous escapade at Palm Beach. It is the type of book that gives a vicarious thrill to the foolish little stenographer.

Zane Grey is at home in the wilderness. Of this, his latest novel, "Under the Tonto Rim" (Harper. \$2.00), is an added proof. Lucy Watson, although born and bred among urban surroundings, casts her lot with a primitive people of a primitive land. She shares their labors, she undergoes their trials, she participates in their joys, she wins the abiding love of an honest rugged son of nature. As a study of the rough life and language of the borderland, the book is instructive as well as interesting. The chapters on bee-hunting are specially worthy of commendation.

Those who enjoyed "The Murder of Roger Ackroyd" from the pen of Agatha Christie will be glad to see her maiden detective story, originally serialized in the *London Times*, in book form. "The Mysterious Affair at Styles" (Dodd, Mead. \$2.00), evidences, despite occasional blemishes, that power of skilful plot-weaving and technique which the writer has perfected in her subsequent mystery stories. There are clues and motives sufficient to fasten the murder of Lady Inglethorp on any number of people with whose lives her life has been interwoven. How the little Belgian detective Poirot selects the real culprit from among them and unravels the various dilemmas he encounters in his investigations makes diverting and, in passages, exciting reading.

There is a mystery indeed in "The Mystery of the Ashes" (Lippincott. \$2.00), by Anthony Wynne. The book opens with tragedy, and with tragedy it ends. The plot revolves about the death of a Major Pykemaster and of a woman, presumably known, but really unknown. Now a crime supposes a criminal, and herein is to be found the charm of the author's plot-weaving. He enmeshes three in the snare of circumstantial evidence, but of these only one can be guilty. The reader will not take long to class two of the suspects as innocent. As regards the third he will judge rightly. He will also judge wrongly.

Communications

The editors are not responsible for opinions expressed in this department.

A Hearty Commendation

To the Editor of AMERICA:

In your number of February 5 Father Blakely "invites criticism" of the judgment he passed on the differences between the "Catholic college" and the "college for Catholics." The learned writer of that article characterizes these differences as "fundamental."

I think that the only just criticism of the article referred to is that it is worthy of 100 per cent appreciation and commendation. The essential differences between the two kinds of colleges are so clearly and emphatically expressed, the article is so convincingly written, the tone throughout is so distinctly Catholic and breathes such an intense spirit of loyalty and devotedness to the guidance of the Church, that this article must have been heartily welcomed by every Catholic reader who takes a zealous interest in the great work of Catholic higher education.

As an enthusiastic reader of AMERICA, I gladly take this occasion to express my unbounded admiration of the spirit that constantly animates your excellent periodical. Speaking with no hesitant accents, AMERICA persistently expounds the most solid Catholic principles; pandering to no popularity from half-Catholic quarters, it is a fearless publication; knowing no compromise, it is unflinchingly faithful in its expression of Catholic doctrine.

While such periodicals as AMERICA flourish, the Catholic spirit in our midst will never be weakened nor dimmed nor tarnished, but will shine forth with an ever-increasing vigor and an ever-growing splendor.

Natick, R. I.

M. D. FORREST, M.S.C.

"Leaving a Little to God"

To the Editor of AMERICA:

Anent the article by Margaret Hughes, who echoes Mary Gordon, let me say my "dad" was only nineteen when I was born, a poor mine boy; and a strike was ushered in the very moment I was. Yet he raised nine children and buried four others. Mother looks as young as her eldest daughter. We're not rich, but we always "got by."

Isn't there such a thing as leaving a little to God and not trying to do too much by ourselves? That's the lesson I got in my youth. But you see my mother wasn't a lady who wrote for the magazines; she left that for her son.

My mountaineers here have children running all over the place. One young lad has eight, and he lives like an eagle up on a crag. I love to hear him laugh, and his wife is a beautiful woman. We live well enough, but not one of us has a cent to spare. I wouldn't give up my flock, scattered in the mountains, for the richest parish in New York City, for I'd never find such daily object lessons in the trust in God; I couldn't find them. It's the old, old story of women forgetting their husbands in the obsessing ambition for their children. Haven't poor men any rights when their babies are born?

Orrtanna, Pa.

WILL W. WHALEN.

"These Splendid Priests"

To the Editor of AMERICA:

I think that the reviewer of the volume "These Splendid Priests" misunderstood the scope of the book. Had he seen the other volumes of the series, he would have realized that the aim is to present readings with regard to the great characters of history taken as far as possible from classical sources, almost necessarily in excerpts, but with sufficient material added to furnish an understanding of the various lives. Dryden's translations of the lives of St. Ignatius and St. Francis Xavier are large volumes, so that only portions of them could be used, and so is Dr.

Samuel Johnson's translation of Father Lobo's wanderings in Abyssinia.

These books are not readily available. Indeed, I could not find a copy of Dryden's translation of the life of St. Ignatius in any library in New York, and I had to have a copy made from the original edition which I happen to possess. To have good excerpts from these English classics at hand will be valuable to modern readers. Marquette entered the Society of Jesus in 1654, sailed for Canada in 1666. Jogues entered the Society in 1624 and sailed for Canada in 1636. That makes them contemporaries to my mind, even though their travels may be separated by some twenty-five years.

New York.

JAMES J. WALSH.

A Veteran Missionary's Diet

To the Editor of AMERICA:

I was much interested in the item, "Altogether Old-Fashioned," on page 618, in the issue of AMERICA for October 9. Apropos of the old-fashioned family you will be glad to learn something of the Jesuit Father Adrien Caussanel.

Last year he celebrated the Golden Jubilee of his entrance into the Society of Jesus. He is now seventy-six years old, and is in full vigor. He is in charge of a large parish of about 5,000 souls, caring for it all alone. It is not rare that he sits in the confessional for seven hours at a stretch.

He takes no bread, no rice, no meat, no vegetables. How does he live then?

He takes three or four cups of milk and a couple of plantains daily. Occasionally he helps himself to one or two sardines. With this luxury he is in the best of health. He has spent well-nigh forty years in the missions. Actually he is working in the newly created, indigenous Diocese of Tuticorin.

It is he who gave First Communion to his Bishop, who subscribes himself as

Tuticorin, India.

✠ FRANCIS T. ROCHE, S.J.,
Bishop of Tuticorin.

Irritated to the Point of Embolism

To the Editor of AMERICA:

Understand me to be the literal creature that I am. Understanding this extend to my little circle of acquaintances the same quality of mind. Now place before me Chesterton's "Feast and the Ascetic," in the issue of AMERICA for January 29, and let your mind conjure up the results. Did I read it more than once? I confess to having read it a third time before heaven undecieved me. (At least I think I was undecieved, but even now I am not so sure that the author's ideas have been made clear to me). In my confusion I appealed to others and witnessed in turn a similar obscurity on their part. To quote from the above mentioned article:

The great temptation of the Catholic in the modern world is the temptation to intellectual pride. It is so obvious that most of his critics are talking without knowing what they are talking about, that he is sometimes a little provoked into the un-Christian logic of answering a fool according to his folly. He is a little bit disposed to luxuriate in secret, as it were, over the much greater subtlety and the richness of the philosophy he inherits; and only answer a bewildered barbarian to bewilder him still more. He is tempted to ironical agreements or to disguise himself as a dunce.

From that point on does not the author commit the very sin against which he has just warned his fellows in faith? I ask the question quite humbly, for one so poorly equipped as myself must approach with trepidation so great a mind as G. K. C.'s.

That he is moved by an intellectual pride I don't say; that he has bewildered the barbarian more, I am certain. My own artless soul and that of my few friends experienced an unpleasant perplexity before his tantalizing reasoning. And granted that we are not acting the dunce, but are really the thing itself, I am just rash enough to suppose that there are many more such unpretending dunces, who on reading this article will confess to a

mental discomfiture and an irritation besides. The consciousness of our own awkwardness in following this agile critic irritates to the point of embolism.

Nor would I dare suggest that the master reduce his writings to the level of boring obviousness. If for no other reason than to allow those few who share the rare joy ensuing from communion with a kindred genius, he should be allowed to continue to exploit his unique logical sequences and his peculiar mastery of the language. And, too, it would be a bit unfair to cramp so bold a spirit by placing on him the trammels of a silly certainty. But is it not unfortunate for us who seek enlightenment to receive at the hands of him who is most sympathetic with our sad plight, not enlightenment, but a completer bewilderment?

Baltimore.

C. JOSEPH PATRICK.

Condé Pallen's Poetry

To the Editor of AMERICA:

In view of the interest shown by AMERICA recently in regard to Catholic poets and poetry it will be well to call renewed attention to the name of Condé Pallen.

Several years ago Dr. Maurice Francis Egan wrote a most eulogistic review of Condé Pallen's poetry in AMERICA. It was January 25, 1919, that the article appeared. Among other things, Dr. Egan said of Condé Pallen's "The Feast of Thalarchus":

This is the great poem that the critics who are supposed to represent the Catholic-American public have demanded ever since I can remember. In my time they who dwelt in our tents scorned George H. Miles because he did not write a poem as splendidly Catholic as this and derided John Boyle O'Reilly because he was supposed to be too worldly to write it. They demanded faith, learning, imagination—not mere fancy and eloquence of diction. In "The Feast of Thalarchus" are all these qualities; all the requirements asked by these gentlemen of the great Catholic-American poets are here and at their service.

This praise by Dr. Egan puts Condé Pallen in the foremost rank, however much he may be neglected. I wonder if the hubbub of modern poetic fads has been so dinned into the ears of critics that they are deaf to anything else.

New York.

I. C. FLAUTT.

Public Debt Payment

To the Editor of AMERICA:

The Senate has recently exemplified the no-cost method of debt payment. The New York Times of February 5 begins an editorial in these words:

In voting yesterday, 46 to 33, that the Treasury surplus should be used for reducing the public debt instead of for rebating or cutting down taxes, the Senate not only squelched a mere partisan maneuver by the Democratic minority, but acted very much as would a cautious business man in similar circumstances.

With this editorial comment as a basis let us proceed to prove that applying the surplus to the payment of the debt represents no cost to the people.

Assume, first, that the surplus were rebated. Certainly then the cost of government would be less by the amount returned to the taxpayer, otherwise there would be no sense in making the refund.

Now assume that there be a lessening of taxes for next year, the surplus being held over for that period. Well, if the surplus money were spent for goods and services by the Government next year, as distinguished from merely returning the money, certainly at that time there would be a cost to the people. But, then, it could not be a cost during the year the surplus is collected, because if that were so the surplus would represent a double cost—the year collected and the year spent.

We will now consider applying the surplus to payment of the debt, which it is here maintained represents no appreciable cost to the people. It was clear, in the first instance, that rebating the surplus would represent no cost. But, paying the bondholders with the surplus is merely distributing the money to another and similar group of people, if not the same economic group. And if

there is no cost in paying out money by the Government in the one instance, the same must hold true in any distribution of money to any class of people whose normal incomes are greater than their personal expenditures. Thus, as presented in AMERICA for January 4, 1919, in an article entitled "The War Debt," the entire war debt can be equitably paid, with no appreciable cost to the people; in the words of the article referred to, "No matter how great the amount of money the Government repays to the bondholders, it need represent but a nominal cost to the people."

Providence, R. I.

M. P. CONNERY.

Credit Due the Associated Press

To the Editor of AMERICA:

Your issue for January 29 carried a courteous note from James E. Tobin of Baltimore, under the title "Credit Due the Associated Press."

The correspondent made the point that "there was no word of thanks of any nature or length" offered the Associated Press service in view of the AP organization's care, energy and impartiality in handling its share of the publicity for the recent Eucharistic Congress at Chicago.

Now, although the writer heartily endorsed the principle underlying the communication cited, he remembers quite clearly the very proper conduct of the chief promoter of that Congress with regard to the newspapers. Within a week following the Congress, the Cardinal sent out a personal letter of eulogy and gratitude to all the papers in Chicago, and this letter was given fine space and comment, even on the editorial page. No doubt the committee on publicity could give further proof of their activity in evincing approval and high regard for the papers at the time. Was it necessary or even fitting to go beyond this? Perhaps the debt might be said to lie on the other side, for that magnificent occasion surely gave the newspapers material for fine business.

It is good for us of the Church to realize that the seeming "boycott" is largely a matter that we could remedy by a little interest on our own part. Prejudice may not be as widespread as is sometimes asserted. However, useless incrimination of ourselves will do no good. And in this case it appears that a look at the files of the dailies, at least of Chicago, for the time stated, will convince the correspondent that the efficient managers of the Congress in its material affairs were not wanting in that appreciation which delights him that gives and him that receives.

St. Louis.

W. E. SHIELS.

An Answer from Windham County

To the Editor of AMERICA:

"It is noticeable that a large part of the letters printed in AMERICA are in reply to somebody else's letters, or in criticism of them," writes D. R. in AMERICA, issue of January 29.—Sure! and when a body rasps 480 minutes and calls it a mere eight hours on a hot summer's day, I coo coo.

"So I am inspired to make a few remarks on the letter of F. O. L."—Inspiration due to me. Honor one.

"No comment on it has been made by any reader of AMERICA so far, or, if made, the letters were not printed for some good reason."—Or reasons that are most apparent.

"I have done a little farming, and observed it a good deal more, and it is my opinion that if F. O. L. does any plowing in the month of March he is a wonder."—Honor two. Sure! I rubbed Aladdin's lamp.

"And, further, he gets in very deep when he sinks to his knees in the harrowed ground."—When I grew, I grew natural. Some! shot up and out of reach. I plow twice, and harrow twice. Craig's harrow out of date. I use F. O. L.'s.

"He seems to have a fair general knowledge of farming, but I am firmly of the opinion that he is a better letter-writer than a farmer."—Ooooh! Chiketa Coochilla! "Me muee dwallie." I lose my honors and am crowned with the "iron bologna." Plow deep, and under the present farm you discover another one.

Windham County.

F. O. L.